STANDARD BOOK of ETIQUETTE

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Social Forms and Good Manners
for All Occasions

By Renée B. Stern

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CONTENTS

CHAPTER		PAGE
I.	What Is Etiquette?	9
II.	Greetings and Salutations	12
III.	Introductions	18
IV.	Conversation	30
V.	Cards and Visits	37
VI.	In Public Places	53
VII.	Invitations and Announcements	63
VIII.	Notes and Letters	69
IX.	Titles: In Correspondence and Conversation	78
X.	Teas and Other Afternoon Entertainments	84
XI.	Breakfasts, Luncheons and Suppers	92
XII.	Dinners: Formal and Informal	97
XIII.	Table Setting and Service	109
XIV.	Manners at the Table	116
XV.	Small Dances and Balls	122
XVI.	The Hostess, the Guest and Hospitality	133
XVII.	The Gentleman as Host and as Guest	141
XVIII.	Spinsters and Chaperons	146
XIX.	Courtship and Engagements	152
XX.	Before the Wedding	158
XXI.	The Wedding	176
XXII.	After the Wedding	188
XXIII.	Christenings	191
XXIV.	Funerals	194
XXV.	Travel	200
XXVI.	Automobile and Carriage Courtesy	214
XXVII.	Telephone Etiquette	218
XXVIII.	Clubs and Their Customs	222
XXIX.	Flag Courtesy	225
XXX.	Dress for Various Occasions	228
XXXI.	The Servant in the House	234
XXXII.	Children's Manners and Entertainments	238
XXXIII.	Business Courtesies and Customs	242

FOREWORD

THE average American needs little advice on conducting himself in a seemly manner in public. His behavior and that of his family are such as one expects in a civilized country. But many a family that has general ideas on good behavior is puzzled as to what is the preferable course of procedure in some specific instance. The older books of etiquette do not take cognizance of the modifications wrought in the past quarter of a century nor the more radical changes of the past dozen years.

Changed conditions of living have modified our conception of what constitutes good manners in certain instances. We may know the procedure when we pay a call at a house, but what is the correct form when we call on friends who live in an apartment house where there is no hall attendant? Do we go directly upstairs or wait for a signal? Where do we leave our cards if nobody answers our ring? Then, too, what invitations may be issued by telephone and which still require the formal engraved invitation? Does the woman living alone have her full name on her letter box, and does she make a distinction between her business card and her social one? What are the socially preferred hours for a wedding ceremony?

These and a hundred other questions may well puzzle the man or woman who remembers the days when few homes boasted telephones; when our idea of a several-family house was a "tenement"; when few women, socially acceptable, lived alone, and still fewer entered business life; when the evening wedding was as popular as is the morning function today.

Because the average book on etiquette takes little cognizance of changed procedure due to changed mode of living and still less of the fact that different parts of the country accept certain customs rejected by others, this book has been written. Its aim is to tell in a simple, easily-consulted form the accepted social procedure under given circumstances. When methods must be modified according to the amount of paid service one can command, methods in the servantless house, the house with one maid and the establishment with a retinue are all differentiated. When customs vary in different parts of the country, this fact is noted.

The author has had the advice and assistance of those whose life has been spent in the best of American and European social circles as well as of those whose business it is to advise on entertaining, proper dress for various occasions and management of the household. In this way the local variations have been checked up and statements made as to the difference between the theoretically correct procedure and that commonly accepted.

The war brought a certain disregard for good manners. We are now on the return swing of the pendulum, and never before have we noted such universal interest in learning proper social procedure as we do today. A training in the ordinary courtesies is being accepted as an essential part of a good education. And because of this widening interest the following volume has been written to tell the "what, when and how" of good manners and social life.

Standard Book of Etiquette

Chapter I

WHAT IS ETIQUETTE?

ETIQUETTE is the accepted conventional form of good manners required by the customs of polite society. A quiet, assured poise and ease of manner are gained only by the constant exercise of well-bred behavior. The person who "puts on good manners for company" may follow all the rules of etiquette, but will nevertheless lack the natural ease that stamps one "to the manner born."

The dictates of etiquette are seldom the result of arbitrary decision, being rather the outgrowth of experience or historic survivals. For instance, several modern customs date back to the days of knighthood. His lady's safety dictated that her knight precede her in going down stairs and outdoors and that he follow her in entering any building or equipage and that he walk on the curb side of the pavement. In other words, he always maintained the position most convenient for guarding her from danger, and we see the survival of these precautions in the etiquette of today. Again, when two armored knights met, they raised their visors that they might see whether they faced friend or foe, and of this custom the raising of the hat is a reminder.

Time changes some customs, place modifies others, but well-bred people are much the same the country over. Slight variations are found in what best society considers etiquette under given conditions. Formal calls are fewer in busy New York than in many other cities; a chaperon is more frequently essential in the old Southern States than in the North or West. But, on the whole, good manners in one place

are good manners in another. A courteous new-comer learns and conforms to local preferences, while a well-bred host is usually considerate and broad-minded enough to realize that slight mistakes in form may be due to customs of different localities, rather than willful disregard of convention.

In foreign lands the "best society" consists largely of the older aristocracy, of families noted for generations for their culture, and also some of the more brilliant and wealthy of those who have rendered conspicuous service to the State. Newer elements creep in, are tolerated for a generation and then either drop out or are able to entrench themselves firmly, according to their ability to conform to the demands of society.

In America the best society is usually considered that group whose families have had for generations a broad culture and association with European social life. Wealth may sometimes open the doors to a newcomer, but he must offer more than wealth to make himself a part of the best society. A certain type of short story and of motion picture would make us believe that the beautiful cloak model, garbed in the latest styles and moving with undulating grace, can glide into circles of social standing and culture and, if she have money, become part of them. But it takes more than money and appearance to open society's doors. The young woman would need the basic knowledge of art and literature, of sports and social procedure, that people of the best society expect as a matter of course; she would have to speak correct English at least, if not foreign languages. In short, her wealth and beauty would need the reinforcement of culture that comes with generations of good education and gentle breeding.

Many newspapers blazon the names of women who give large and showy entertainments and make themselves promi-

nent in the society columns, yet such persons may be actually unknown to the best society of their home cities.

Best society is exclusive, and naturally so. But in our larger communities there are several desirable social groups and no one group can claim to embrace all there is of desirable society. It takes time and practice to know all the details of polite behavior, but the person with well-modulated voice, a fair education and a knowledge of the required etiquette on a given occasion is able to mingle with any group. And opportunity to know what is required on a given occasion is offered in the following pages.

Chapter II

GREETINGS AND SALUTATIONS

WHEN friends or acquaintances meet the bow is an almost instinctive gesture of greeting. While a gentleman is supposed to wait for recognition from a lady, and a younger woman for the bow of a matron, the greeting between friends is usually simultaneous. But when meeting for the first time after an introduction, a gentleman waits to be first recognized by the lady.

When the Hat Is Tipped

A gentleman lifts or "tips" his hat as a conventional gesture of politeness under certain circumstances. When made to strangers this gesture is made without the accompanying smile and bow that are accorded acquaintances and friends. The hat is lifted an inch or two from the head, drawn slightly forward and then back to replace it. Merely putting the hand up in salute, unless one be a military man in uniform, is too much like the gesture of a servant in receiving an order and touching his cap in acknowledgment.

The hat is taken off with the left hand, or, if removed with the right, is transferred to the left so that the right hand is free for shaking hands. A stiff hat is held by the front of the brim in raising it. The soft hat must be taken by the front of the crown. An officer raises his cap by the visor.

No gentleman keeps cigar or cigarette in his mouth while he raises his hat, nor does he smoke while talking to a lady in a public place.

Men nod to each other, but a well-bred man raises his hat to one much older, a clergyman or other person of distinction.

In the South men are more likely to raise their hats to each other than in the North. Both ladies and gentlemen are punctilious in bowing to both their household and business employees when they meet them in public places, as well as to clerks who regularly serve them in shops they frequent, and they bow first, as self-respect keeps the others from forcing recognition.

A gentleman lifts his hat to women of his own family, showing the same courtesy to his young sister or daughter that he would to any lady, and ladies are similarly careful to exact and return the greetings of small boys in their families when they meet in a public place.

A gentleman lifts his hat slightly when a lady enters a public elevator on which he is a passenger if she steps by him; also if he is obliged to pass her in a narrow aisle or steps aside to allow her to pass. Similarly, he raises his hat if he restores a glove or other object dropped by a lady, and she should bow and smile in thanking him.

On a crowded street car, in offering his seat to a lady, a gentleman lifts his hat as he says, "Please take my seat," and will again lift his hat when she says, "Thank you." Not to thank a man who offers his seat, opens a window or performs some other little courtesy is a sign of ill-breeding on the part of any woman. Only if a woman is about to get off a car should she refuse a proffered seat, since to refuse without a valid, given reason is an unwarranted rebuff. If a gentleman accompanies a lady to whom some courtesy is offered he raises his hat to the other man in acknowledgment of the kindness.

A gentleman raises his hat when he asks a stranger a question, such as direction on a street, or when accosted by a lady with a request for some such information.

When a gentleman stops to speak to a lady on the street

or in a public corridor, he removes his hat and, after greeting her, asks if he may walk a little way with her if he wishes to talk to her. He replaces his hat if they walk on together, but if they stand still and converse, the lady should suggest that he put on his hat, which he again raises at parting.

WHEN THE HAT IS REMOVED

Besides taking off his hat when standing talking to a lady on the street or in a public corridor, a gentleman removes his hat during the passing of the flag, and, in a foreign land, pays similar respect to the flag of that country. During the playing of the national anthem a gentleman stands with his hat off.

If the passing of a funeral compels a man to stand until it has passed he removes his hat while the cortege goes by. This custom is more rigorously followed in Europe, where men on a passing bus will take off their hats. In attending burial services hats are removed at the grave, although in colder climates the serious results to the living have modified this custom so that men sometimes stand with hand to hat-brim as if about to raise it. When the coffin is borne to and from the hearse, all stand bare-headed.

In some elevators, usually those in apartment buildings, hotels, clubs and some of the more exclusive shops and office buildings frequented by women, men remove their hats when ladies enter, but in the average office or shop elevator gentlemen remove their hats only when ladies of their acquaintance enter, or tip their hats if ladies step back to make room for them.

"CUTTING"

No gentleman may ever cut any woman by refusing to recognize her greeting, and only for a most unforgivable

reason may a lady cut a man whom she knows. It is easy enough to allow one's gaze to turn elsewhere and avoid giving an unwelcome acquaintance a chance to bow. But cutting is done only under extreme provocation. Absent-mindedness or defective sight may make a person pass another without recognition, but that is forgivable and not to be confused with the direct stare of the "cut" which refuses recognition while looking at the person.

If a person bows whom one cannot place, better bow slightly rather than run the risk of offending one whom you should know. Only if a person seems to be forcing acquaintance should return recognition be refused.

OTHER CUSTOMS

In meeting the same person several times within a short while, the bow is not repeated after the second meeting, a smile or seemingly accidental looking in the other direction saving the situation.

When a lady enters a room a gentleman always rises and stands until she is seated. In a public place he rises only for women of his acquaintance, if a lady addresses him or if those with whom he is seated rise. In a restaurant, when a lady bows, a gentleman merely makes a motion as if to rise, bows and drops back into his chair, unless the lady comes to the table to speak to some one. In that case he rises and remains standing until she leaves or is seated at the table.

If a gentleman be with friends who greet a lady with whom he is unacquainted, he tips his hat without bow or smile. A lady usually bows very slightly when her companions bow to those who are strangers to her, unless she can have her attention seemingly turned elsewhere.

A gentleman in any public place with persons he would not wish ladies to meet should look away and avoid allowing ladies of his acquaintance to make the mistake of knowing him when he appears with undesirable companions.

A safe general rule is that public building corridors, public art galleries and hotel lobbies are the same as a public street in matters of etiquette.

WHEN TO SHAKE HANDS

When shaking hands do so cordially, with a firm, quick hand-clasp that is neither lifelessly limp nor hard enough to hurt. Neither raise the hand high nor shake it, do not drop it quickly nor hold it over-long, but relinquish it quietly when the greeting is over.

It is the lady's privilege to shake hands or not when greeting a gentleman. If he thinks she will offer her hand he should raise his hat with his left hand so that his right is free to clasp hers. While a gentleman is not supposed to offer his hand first, should he absent-mindedly do so, the lady should not ignore the proffered greeting but should shake hands promptly. While she will not usually shake hands with friends casually met on the street, she will make exception for relatives of her future husband or close relatives of her own or the families of her intimate friends.

A hostess shakes hands with guests who come to her house and again when they take their leave. A gentleman usually removes his glove before shaking hands with his hostess, except at a dance or at the opera, and an usher never removes his glove.

In leaving an entertainment in a private home a gentleman takes leave of his hostess and shakes hands, and may

do the same with his host and a few personal friends, but he does not go about making individual leave-takings.

A young girl waits for an elderly person or a matron to make the first move to shake hands. When introduced, two women may shake hands or merely bow, the latter being the usual procedure outdoors.

Chapter III

INTRODUCTIONS

THERE are few exceptions to the rule that a gentleman is introduced to a lady. On informal occasions the word "introduce" may be used or the two names repeated without other phrase, but when making a formal introduction it is preferable to use the word "present," as:

"Mrs. Manners, may I present Mr. Young?"

Exceptions to the rule of presenting the gentleman to the lady are: the President of the United States, a reigning sovereign, a cardinal or a bishop. To these either a lady or a gentleman is presented.

"Mr. President, I have the honor to present Mrs. Manners, of Boston."

The introduction to a cardinal is worded: "Your Eminence, may I present Mrs. Manners?"

To a king the real formality of presenting lists of names is gone through beforehand and the actual presentation of an accepted name is repeated by functionaries, the name alone, "Mrs. Manners," being repeated to the sovereign.

One other possible exception to presenting the gentleman to the lady is that of a parent introducing a very young woman to an elderly and distinguished guest: "Mr. Achievement,—my daughter, Marian."

Use of Titles

The clergy are usually introduced as "Mister" unless they hold the title of Doctor, Bishop, Dean or Canon, or, in the case of a Catholic priest, the form "Father" is correct. A physician, judge, senator or foreign ambassador is always introduced by title, the senator even after he is out of office, although the President and Vice-President of the United

States, once their terms are over, are again introduced as "Mister." The title is sometimes retained for an ex-judge who has served over a long period.

Most men who hold the title "Doctor" without being members of either the clerical or medical profession or university professors (doctors of laws or philosophy, for instance) prefer being addressed as "Mister," and that is correct form.

Cabinet members are introduced as "Mr. Secretary Blank," and mayors and governors by their titles. The Duke of Somewhere and Lord Someone are introduced by these titles, but such phrases as "His Grace" and "His Lordship" are used by inferiors and not by social equals. "The Honorable" is addressed as "Mr. Important" or "Mrs. Important."

And, excepting the few cases noted above, the gentleman is presented to the lady, no matter how distinguished he be or how unknown or young she may be.

USUAL FORMS OF INTRODUCTION

When introducing two gentlemen to each other the younger or less eminent is presented to the other.

When two ladies meet, the unmarried woman is presented to the matron when both are about the same age, but a very young married woman may be introduced to an older or more distinguished unmarried one.

The more usual form of introduction used on all but the most formal occasions merely repeats the two names: "Mrs. Manners, Mr. Gregory," the first being given with a slightly rising inflection as if the name were prefaced with, "May I introduce?" and the second name with falling inflection as if in answer.

In introducing a member of her family a hostess may say, "Mrs. Gregory, my daughter Alice," or if the daughter be

married, "Mrs. Gregory, my daughter, Mrs. Wayne-Smith," or if the mother has re-married and her surname differs from that of her daughter, "Mrs. Gregory, my daughter, Alice Wayne." She also mentions the surname of her mother, brother or sister, since these are not the same as her own. Her husband is usually introduced as "my husband, Mr. Smith," although an Englishwoman would use merely the formal "Mr. Smith."

While Mrs. Smith introduces her daughter to a lady or elderly gentleman as her "daughter Alice," she would say only "my daughter" to a young man, because to call her "Miss Alice" (except in the South) is extremely bad taste, yet a young man must not be presented to "Alice." He can easily find out her name later if he desires.

Other accepted phrases are:

"Mrs. Thomas, do you know Mrs. Young?" or

"Mrs. Thomas, you know Mrs. Young, don't you?" or

"Mrs. Thomas, have you met Mrs. Young?" or

"Mrs. Thomas, you know my daughter Alice, don't you?"

Phrases to *avoid* are: "make you acquainted with," "shake hands with," or, "Mr. Jones, meet Mrs. Thomas," this last committing the added blunder of introducing the lady to the gentleman.

When two persons who are acquainted are presented to a third, it is quite correct to say, "Mrs. Manners, may I present Mr. Jones (glancing at him) and (turning to the other) Mr. Brown?" This is far less cumbersome than making two separate introductions, although the latter is not incorrect.

REPLY TO AN INTRODUCTION

The accepted phrase in acknowledging an introduction is, "How do you do?" The lady smiles and bows slightly as she uses the words, and she may offer her hand or not as

she chooses; but if a gentleman proffers his hand it is discourteous on her part to ignore it, as many men little given to formal social life will mechanically extend their hand when introduced. Two men shake hands on being introduced; two ladies may, or may not, do so.

In response to the "How do you do?" from a lady, a gentleman merely bows and smiles and waits for her to open the conversation. If she knows something of the person to whom she is introduced, or if the hostess has added a personal phrase to her introduction: "You are both symphony concert devotees," or "You both have sons at Yale, haven't you?" a topic of conversation is naturally provided. Otherwise, that never-failing first aid to small talk, the weather, may be used, or some similar general topic may be utilized. When two ladies are introduced to each other the elder is supposed to take the conversational lead.

LEAVE-TAKINGS

On taking leave of a person to whom one has just been introduced a few moments before it is proper to say, "Good-by; I hope I shall see you again soon," or "Good-by; I am very glad to have met you." The latter phrase is preferable for the young or unknown person, as it then remains for the more important person to prolong or drop the acquaintance. The proper reply to such a remark is, "Thank you, I hope so too," or merely "Thank you," said with a courteous little bow and smile. Only when the two shall have found interests that make for friendship is more informal and cordial leave-taking in order.

In leaving a group, whether introduced to them all or merely included in their general conversation, it is courtesy to bow, including any who may be glancing your way, but no formal good-bys are required.

GROUP INTRODUCTIONS

In any small assemblage the hostess introduces the newcomer to all the others, the gentleman being presented to the lady, of course; but at large affairs guests are either allowed to take care of themselves after greeting the hostess, or the latter will, after the formal greeting and a moment of waiting, if the guest does not seem to have found any acquaintances, again step forward and introduce her to some other guest.

If introduced to one person the introduction would be worded, "Mrs. Thomas, do you know Mrs. Young?" Unless she is quite elderly, Mrs. Thomas rises and shakes hands with Mrs. Young. The hostess then may turn to a couple of young women near and continue, "Mrs. Vandergriff, Mrs. Gregory—Mrs. Young." Mrs. Young is usually included in the ensuing conversation until she moves away after a short time and finds a place for herself.

Should the hostess for some reason fail to see that her guest is introduced, the latter finds a seat, and, if opportunity offers without forcing the conversation, she may chat with her neighbors, neither giving her name nor asking theirs. If one of them is really anxious to know the newcomer the hostess may be asked to introduce them to each other, or an intimate friend of the family may introduce herself. Otherwise, the acquaintance ends with the affair at which it commenced.

A hostess does not rush a guest about introducing him to everybody present. In a small company the general introduction is easily managed. In a large party the introduction is made to a few, including some intimate friends who will later introduce others. Sometimes an intimate friend of the hostess is delegated to look after newcomers. A hostess

should never break into a lively conversation to introduce anyone, but may speak quietly to two or three on the edge of the group. As a gentleman must be introduced to a lady it is obviously impossible to introduce a lady to a mixed group in a form of general introduction.

Two or more friends meeting an acquaintance of one of them on the street or in any other public place need not make introductions unless the conversation be prolonged. The persons who are strangers to the one met usually stroll on slowly or glance away so that introductions will not be forced.

SELF-INTRODUCTION

A gentleman asks the hostess to present him to a lady and does not presume to introduce himself unless he be a member of the family of the hostess, in which case he may say, "My wife is so busy she has quite forgotten me; so will you permit me to introduce myself: Arthur Grayton." The lady responds with her name.

At very large, formal gatherings a guest seldom talks without introductions, except to one's neighbor at dinner, where it is incumbent upon guests to introduce themselves, either lady or gentleman having the right to speak, the lady saying, "I am Mrs. Blank," and the gentleman responding with, "How do you do, Mrs. Blank? I am Arthur Weston." Or he may show his place-card, with, "May I introduce myself? This is my name," or, having noted the name on her place-card, he says, "Mrs. Blank, I am Arthur Weston." The lady gives her name and they converse during the meal, though acquaintance ends with the evening unless they discover mutual interests and desire to know each other.

A lady may introduce herself to another if they have mutual friends or if one is a close friend or relative of close

friends of the other. For instance, Alice Gregory may say to Mrs. Thomas, "Mrs. Thomas, you are a friend of my aunt's, aren't you? I am a niece of Mrs. Bellamy Weston."

Naturally the lady responds cordially, saying she is glad the younger woman spoke to her. An older woman may introduce herself to a younger one whose family she knows well or who is a friend of the elder woman's daughters. Similarly a young man may introduce himself to older folk. But never should there be a self-introduction where one may be suspected of using slight mutual bonds to aid one in social climbing.

AVOIDING INTRODUCTIONS

Introductions should never be refused in the hearing of the person to whom one is to be introduced, but out of hearing a valid reason (such as family or business enmity) may be offered: "Our families are not friendly; so perhaps we had better not meet." If the hostess unwittingly makes such an introduction or offers it in the presence of both parties, well-bred people will acknowledge the introduction formally, make a few impersonal remarks and separate as soon as they can do so without raising comment.

If an introduction is asked for that the hostess thinks will be unwelcome, she may offer to arrange it later and then conveniently forget to do so. Never remind a hostess of requested introductions. If she is not sure what to do she may ask the person to whom introduction has been requested, whether she will permit Mr. Thomas to be introduced, and be guided by the preference expressed.

FORGOTTEN INTRODUCTIONS

Do not remind people of a previous introduction if they do not seem to recollect it, but if one is introduced to the

same person twice at the same gathering it is quite correct to say, "I have already met Mrs. Thomas."

If addressed by somebody you fail to recollect do not deny acquaintance, but carry on an impersonal conversation and try to place the speaker. If this brings no recollection, ask the hostess in private the name of the person to whom you have been talking. If you feel sure the person is a stranger deliberately forcing an acquaintance, your manner may be so cold as to force him to withdraw shortly, but do not risk hurting the feelings of a well-meaning person in this manner unless very sure of your suspicions.

In a large city where people meet a constant stream of newcomers nobody should take offense at not being remembered and accept a second introduction without explanation.

Should a person persistently address you by the wrong name it is quite correct to say, "My name is Gregory, not Gramercy," but let the matter pass if it happens only once or twice.

AT A DANCE

A gentleman seeks introduction to a lady before he asks her to dance. At a private home the fact that both are guests of the hostess is guaranty sufficient. At a public ball or tea-dance a man is very careful not to introduce another unless he can vouch for him or make some such frank statement beforehand as: "I have been talking with a chap named Jones who seems a mighty nice sort, but that is really all I know about him. He wants to meet you; may I introduce him?" It then remains for the lady to accept or refuse. If she refuses the man takes the edge off her decision with some such remark as: "Sorry, but Miss Gregory is too tired to dance any more dances than those she has already promised."

REMEMBER ALWAYS TO INTRODUCE:

All persons at a small gathering who are strangers to the group.

All guests to the guests of honor at a dinner or reception.

All dinner partners. (See chapter on Dinners.)

All guests to bride and bridegroom at the wedding reception.

Fellow players in any game, indoors or outdoors.

All guests at a house party (though this is not done in England).

Any visitor to an opera box is introduced to the hostess.

The stranger for whom an invitation to a dance has been asked must be presented to the hostess, with, "Mrs. Smith, this is Mr. Blank, whom you said I might bring," and Mrs. Smith responds, "I am very glad to see you, Mr. Blank." The guest smiles and bows as he passes on with his friend, and at leave-taking he thanks the hostess for having invited him.

PARTIAL INTRODUCTIONS

Sometimes formal introductions are not suitable. For instance, if a man be calling on a business matter and a friend of the hostess drop in, an introduction may be avoided yet both be included in the conversation, by some such remark as: "Mr. Norton thinks this blue velvet will look better on the chairs than gray, and I can't decide. Which do you prefer?" The conversation proceeds smoothly without social obligation being incurred. The hostess might add the name of her visitor to her remark if she wishes.

Business introductions of this sort should never be presumed upon for future acquaintance, unless the visitor meets the business man again and chooses to recall the earlier meeting.

LETTERS OF INTRODUCTION

Another form of introduction is by letter. This must be volunteered, not asked for, the farthest one can go being a remark about going to a certain city and having few friends there.

The introduction by letter is binding and should not be given unless one is reasonably certain the persons introduced will like each other. A short letter is usually given the traveler, which should be given unsealed and be sealed by the recipient in the presence of the giver (unless mailed him, naturally). This letter is usually supplemented by a private note posted to the person to whom the introduction is addressed.

The following is typical of the letter given a friend:

Dear Mrs. Gregory:

Marcia Allison, daughter of my very dear friend Grace Allison, whom you met here last winter, is going to Boston, having several concert engagements there this coming month. She has few friends in the East, and I am sure both you and Mr. Gregory will enjoy her and it will mean much to her to know you both. I shall appreciate any courtesy you may be able to show her.

With kindest regards from Robert and myself,

Affectionately,
Bertha Westlake.

The mailed letter would explain:

Dear Nell:

Marcia Allison, for whom I wrote a letter of introduction, is very much like her mother, whom you liked so much last winter when you met her here. Marcia has a lovely voice and it means much, this series of concerts. I suspect she will be lonely and a little nervous, and, as she is staying with a family who are the merest acquaintances, your friendship would be helpful to her. If you have time, look after

her for my sake at first, and I am sure you will soon want her for her own.

Affectionately,
Bertha Westlake.

While a lady never uses her visiting card as an introduction, a gentleman might write "Introducing William Vaughan" on his card and give it to a friend, at the same time mailing a note telling about Mr. Vaughan and indicating whether he wishes merely business courtesies and the courtesies of his friend's club extended or whether he considers the visitor one to be welcomed into his friend's home.

A gentleman presents a letter of introduction to a lady by leaving it at her door with his card. If he calls between half past three and six o'clock he must ask to see her, but as it is easier to leave an introduction than present it in person, he usually avoids these hours. A business introduction is presented with the person's card at the office and is read at once while the visitor waits outside until invited into the private office.

Of course, a person presenting a card or letter puts his local address on the personal card he leaves with it. A gentleman, receiving a letter of introduction from another man, telephones to ask how he may be of service if he is not in when the letter is brought to his office, and he may then invite the newcomer to his club or home, as he sees fit, may put him up at the former, or merely invite him to a meal.

A lady mails her letter to the addressee and awaits an acknowledgment. If the recipient leaves a card, the stranger leaves a card in return. Usually the recipient calls and gives an invitation to visit or dine with her, illness or other serious misfortune being the only valid excuses for disregarding such a letter. In such case a letter of explanation must be sent.

A person who accepts courtesies as a result of presenting letters of introduction acknowledges these as he would other social courtesies, and should he leave town suddenly and be unable to make necessary courtesy farewell calls, sends notes of explanation, regrets and acknowledgment.

Should a person be so unfortunate as to be given a letter by one who had no right to give it, the letter is not presented if he discovers the mistake in time; otherwise he can do nothing but ignore the mistake, be punctiliously courteous and make no demands upon a forced acquaintanceship.

Chapter IV

CONVERSATION

A PLEASANTLY modulated voice and a well-stocked mind are prerequisites for the person who wishes to converse acceptably. Loud, strident tones, mispronounced words and badly-phrased ideas are serious handicaps. Yet only by constant use of good English, properly pronounced, does one learn to express his thoughts acceptably.

The maid in an unpretentious family once remarked that she had "worked lots of places but never before where the family laughed and talked about everything together just as if they were company!" What she failed to realize was that each member of that family, although denied contact with formal social life, could talk intelligently on topics of the day, make a good story of any little event in daily life and never be at a loss when brought into contact with strangers because home training had taught them the art of conversation and, what is equally important, of listening intelligently.

The intelligent listener is not one who maintains dull silence, but one who manifests a grasp of what his companion says, asks intelligent questions from time to time and, possibly, makes pertinent comment. Sometimes a question may be purposefully of a sort to draw the talk to other topics, but in any event the intelligent listener makes himself scarcely second in popularity to the brilliant conversationalist.

While the average person is ready to do his share in conversation, one is sometimes encountered who makes no effort to do his part, who wet-blankets every effort. Such a person, for instance, will curtly reply that the day is disagreeable, if an unfortunate acquaintance remarks that "the weather is

not bad, considering the season"; he declares that woman suffrage has merely doubled the number of incompetent voters, when it has been suggested that women are taking an intelligent part in some local campaign, and, no matter what topic is offered, he dismisses it with disapproving finality. The only person more objectionable is the one who asks personal questions that infringe on one's right to privacy in his affairs.

The greatest danger incurred by most persons is that they will monopolize the conversation, showing how clever they can be without giving others equal opportunity to shine. Since most of us like to do our share of talking, only a rarely brilliant person can dominate a conversation and remain popular. The average talker does best when he chats a bit and then draws others into the conversation.

The didactic person who regards his own view as the only one worth considering is seldom popular. Better than making a positive statement, such as "Lionel Barrymore is the ideal American actor," is to say, "To me, Barrymore seems all one can ask. Do you admire him, also?"

Rather than flatly contradicting a person, say, "I have always felt somewhat differently on that subject," and then go on to explain; or, if the person who made the remark is a stranger, casually met at some party, it is as well to let such a matter go unchallenged rather than risk an argument, since argumentative disputes have no place in social conversation. Except among intimates or at gatherings designed for discussion, avoid topics on which you have very strong feeling, for antagonism rather than conversion results when a person injects propaganda into what should be general conversation.

Talk between persons not well acquainted should be kept on an impersonal basis, this being especially true at all formal

social affairs. Despite its obviousness, the weather still remains the safest of conversational openers, but while serving as an excellent preamble, do not let it form the body and conclusion of a conversation as well. The latest concert, play, art exhibit, some popular book, a much-discussed city improvement, some remark about your neighbor's home city, if he be a stranger, all these are impersonal topics that may bring response and start conversation. Naturally, one tries to discover the particular interests of the person with whom one is conversing, neither discussing football tactics with a middle-aged matron nor expounding pre-school educational methods to a fluffy young débutante. And never, never does a well-bred person criticise his hostess or fellow-guests.

Never, under any circumstances, does one allow himself the luxury of self-importance. Not that one must supinely accept all that others say, become a "yes man" in the slang of the day, but one who gives his opinions as if they were the final pronouncement may encounter others who know as much or more. Being authority in one's local group, having the authority of wealth, and thinking to force an idea by impressiveness of manner, are all roads to final unpopularity. More than any other should the newly-rich person be courteous and considerate of the opinions of others. People are ready to concede his wealth. What they question is whether his courtesy and social knowledge equal his financial standing. If he is overbearing in manner they may tolerate him, but will grant neither respect nor admiration unless he have dignity and consideration for others.

Nowhere are good manners more definitely shown than in one's manner to employees. Most of us respect our own position in life, and if we also respect one another's, little question of overbearing or cringing manners can arise. Just because a well-trained servant never "answers back" is the

very reason that a well-mannered person never gives him reason to wish to do so. A considerate employer may speak with decision, but his tone is more a definite suggestion than a command. He is more likely to say, "Will you do so-and-so," with a falling inflection that makes the remark a command, rather than give the curt order, "Do this or that." He never hesitates to say "thank you" for some little extra service done. He neither gossips with his employees nor discusses guests or his family with them, since this encourages familiarity for which he has only himself to blame.

It is frequently the opinion of the person of little social experience that socially prominent persons are overbearing and dictatorial in manner. Truth to tell, those with the most assured position are, with rare exceptions, the most simple and courteous in speech and manner. The person whose family has had social standing for generations accepts this as matter-of-course and meets those with whom he comes in social contact with simple friendliness of manner, assuming that a meeting under the roof of a mutual acquaintance entitles fellow-guests to consideration.

SOME "DON'TS" OF CONVERSATION

Tact and common courtesy should prevent conversation on subjects that might be objectionable to one's audience, such, for instance, as a discussion of uniform divorce laws with a recent divorcee, or of the political triumph of a man in the presence of his defeated rival.

Do not speak in a low tone or whisper to one or two persons, excluding others in the group. Only in great emergency is whispering permitted, and then only when prefaced by a general apology of: "Won't you pardon me a moment?"

Don't *try* to be funny. The real humorist is a joy to the

hostess, but one who tries forced humor succeeds only in being a painful bore.

Don't speak of a person by his first name unless you would speak *to* him by that name, and, except in speaking of members of one's immediate family, do not use first names if the one to whom you are talking is not intimate enough to use their first names also.

Husbands and wives do not speak of each other as "Mr." or "Mrs.," but say "my husband" or "my wife" in talking to comparative strangers, or speak of them by their first names to people intimate enough to be on the family's dinner list. This does not give the one spoken to the right to use these first names. An elderly person is more likely to say "my husband" than use his first name, when speaking to a much younger person, and a gentleman does not use his wife's given name in speaking to another man, unless the latter be a close friend who might address the lady by her Christian name.

TOPICS TO BE AVOIDED

These include:

Operations.

Personal ills.

Personal defects of character (especially another person's character).

Household troubles and one's servant problems.

Matters suitable for one's own dressing-room.

Personal costs and expenses.

Religious ideas that may be distasteful to others.

Criticism of others: their manners, looks, homes, habits, etc.

And don't talk on any topic to the exclusion of all other talkers; for your views may not be as entertaining to others as you think them.

THE LANGUAGE WE SPEAK

Being too precise in our English gives a stilted, lifeless effect that becomes tiresome, yet better stilted English than inability to speak correctly. One of the first requirements for the person who wishes to be socially acceptable is ability to use his mother tongue correctly. The phrase "mother tongue" is here used advisedly, since we accept without criticism the mistakes of a foreigner who uses his own language as correctly as we use (or *should* use) ours.

But aside from having our English grammatically correct, let it be simple and direct. The use of big words where little ones would serve marks the person outside the socially elect, since pretentiousness is one of the unforgivable sins to persons of position the world over. More easily do they excuse provincialism and even minor mistakes in English than assumed elegance in speech. The English of the Bible and of Shakespeare influences many who read much yet have little chance for conversation with their kind, but such English brings the stamp of approval to those who use it. Centuries ago people used more formal phrases than they do today, but careful reading of the classics together with the best of present-day literature will do much towards training the person who wishes to improve his English, yet comes in contact with but few cultured people.

WHAT TO SAY AND WHAT TO AVOID

Slang of today may be English of tomorrow, but a person should be able to speak without the aid of slang before he indulges in it. We would be foolish to bar such words as "auto" for automobile and "bus" for omnibus, "grouch," "feeling fit," "top hole," and similar short cuts in language. But we should not interlard our talk with slang at all times

nor use it when talking to strangers at a formal affair. It is practically impossible to list words acceptable and objectionable—when in doubt, do not use the word!

In the matter of simple English, the following will illustrate what is meant by the rule to use the shortest, straightest phrase:

Correct	*Incorrect*
We go to bed, or get up.	We retire, or arise.
Talk.	Converse.
I should like to buy.	I desire to purchase.
Home or house.	Residence, mansion.
I have met (or know).	I am acquainted with.
He received.	He was the recipient of.
Have something to drink.	Partake of liquid refreshment.
Dinner.	Banquet.
How do you do?	Charmed; pleased to meet you.
Good food.	Elegant (or lovely) food.
We sat in a box.	Had a box party.

Such words as "elegant," "gorgeous," "lovely," are not objectionable in themselves but have been used where they do not belong until they have fallen into disfavor. "Refined" and "refinement" are seldom used, because they have been so frequently misapplied, and for the same reason we seldom hear that favorite of a century ago, "genteel." "Culture" and "lady" are other words to use with care. True culture, meaning education plus good taste and courtesy, stamps the best that society has to offer and is the mark of the true lady, yet we hear the former used to indicate the mere motions of good manners rather than their underlying causes, and the use of "lady" to indicate *any* woman has robbed that word of its fine old meaning.

The person who speaks well and entertainingly uses simple English to clothe his ideas, does not monopolize conversation and is a good listener as well as a good talker.

Chapter V

CARDS AND VISITS

IN FEW matters do social customs vary more than in the making of calls. Locality seems to have decided influence upon accepted etiquette, the small city or town being more insistent upon the exact observance of its local interpretation of correct procedure as well as more neighborly and friendly than is the large city. This is natural, because people in a big city move about so much, have friends living in widely separated parts of town, and they all have so many engagements that the old-time idea of making a round of visits periodically has made way for a more lenient interpretation of the demands of courtesy. Yet certain formal visits *must* be paid and cards left or sent in acknowledgment of courtesies or invitations and on certain occasions.

The Calling Card

Besides being left at a home as evidence of a visit paid, the personal card is sent with gifts, bears messages of congratulation and condolence and is used for the issuing of many informal invitations.

The proper visiting card is of a white, unglazed bristol board, a medium weight being best. The card is always engraved, a printed card never being used for social purposes. Better the name written in long hand on a card than the printed form. The engraving should be in shaded block, plain block (but not too heavy a line), script or Old English, the last either plain or shaded. These are all correct, although a block type is the present favorite. Never use fancy, ornate type.

Shaded Block

Mrs. Almon Westlake

Plain Block

MR. WALLACE WESTINGHOUSE FORTING

Script

Mrs. Archibald Lake

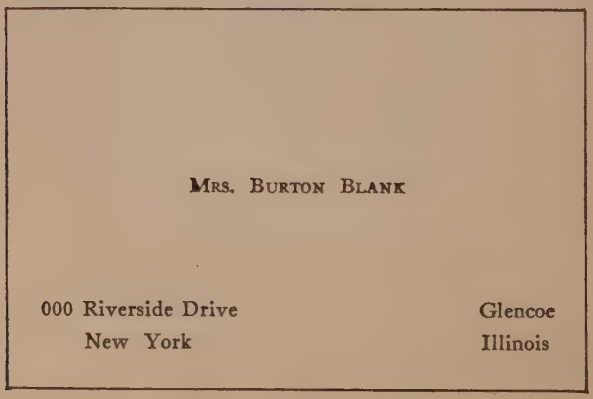
Old English

Mrs. Elliot Restarick

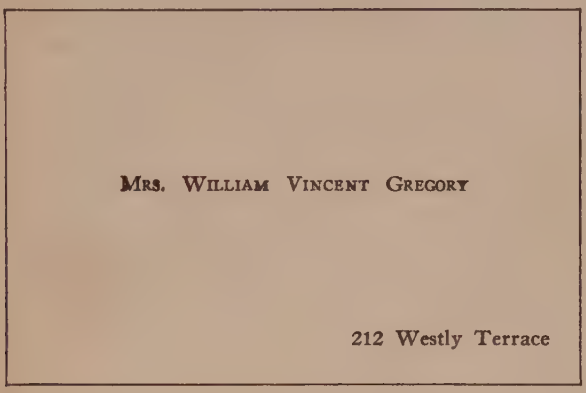
Shaded Old English

Mr. and Mrs. Ellis Torrison

The name should be centered on the card. The home address in smaller letters is placed in the lower right-hand corner. The town address is used, a separate card usually being chosen when a country address is given, but a well-known society matron gives both her New York and Chicago suburban home addresses on one card:



A married woman never uses her given name on a card, but does use her husband's name in full:



The usual size for a lady's card is about 2 by 3 inches, but a young girl has her card slightly smaller than that of her mother and rather more square in shape. Sizes vary as styles change, but these variations are slight.

A widow is entitled to use her husband's name and is preferably Mrs. William Vincent Gregory, and not Mary Kent Gregory, although there is some precedent for using the latter form, especially after the first year of widowhood. Mothers of growing families usually retain the husband's name.

A divorced woman uses her maiden surname with her former husband's name and is Mrs. Kent Gregory, rather than Mrs. Mary Kent Gregory. She might become Mrs. Mary Kent if the court restores her maiden name.

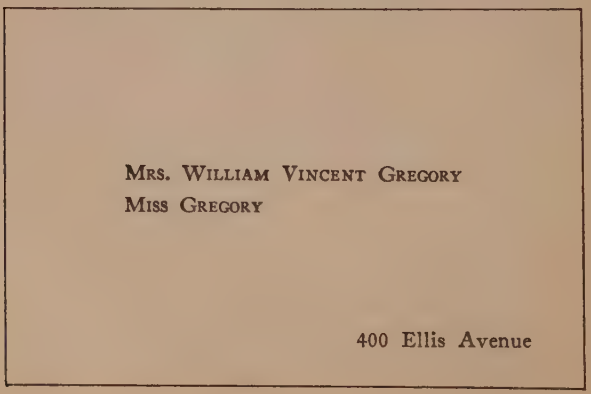
If a mother-in-law and a daughter-in-law have the same name, the elder is Mrs. William Vincent Gregory and the latter uses on her card: Mrs. William Vincent Gregory, Jr.

The abbreviation is preferred to the full word, but if the latter is used, "junior" is spelled with a small J. If three generations with the same name are living, the youngest one's card reads: Mr. William Vincent Gregory, 3d. The same form with "Mrs." instead of "Mr." is used by the wife.

Sometimes a widow, the eldest member of a family, avoids confusion by having her card read: Mrs. Gregory. In that case the son's wife may use the full name without the added Jr. A widow whose son has not been using the suffix Jr. on his card, may add Sr. on her card when the son marries, if she wishes to retain use of her husband's full name, and yet not be confused with the new daughter-in-law whose card is similar to her own.

Small children sometimes have visiting cards to be used in sending gifts and paying visits to adults rather than in visiting each other, and the object of such cards is to train the children in their use.

During her first year in society a young girl may have her name on her mother's card:



As the young girl is not supposed to go about unchaperoned this card may serve her on all formal occasions, but she may also have her personal card to attach to gifts. The double card is most frequently chosen when no coming-out party has been given for the daughter, the card serving as announcement when a round of visits is paid that the daughter is eligible for invitations. In the same way a mother may leave a son's card (a separate card) with her own, when calling upon her friends. This is usually done when the young man has been away at school and has not a large acquaintance of his own.

The eldest unmarried daughter is "Miss Gregory"; if a younger daughter be introduced she is "Miss Alice Gregory." Pet names or abbreviations are not used on cards. The daughter may be "Bessie" to the family and friends, but her card reads "Elizabeth"; the son is "Alex" to his intimates, but his card reads "Mr. Alexander Worth."

The double card, "Dr. and Mrs. Ellis Ford," is again in favor, and a lady may leave one of these together with one of her husband's personal cards in place of the usual one of hers and two of his. The chief use of the double card is with gifts. The word "and" is written out, and the card is 2½ inches long by 3½ inches wide.

GENTLEMEN'S CARDS

A married man seldom has an address on his card, since his wife's card carries that information, but the unmarried man uses his home address or may use that of his club. There is some prejudice against using a club address on a card, but since a man does not care to receive invitations or telephone calls upon social matters at his place of business, his card should indicate where he can be reached. The gentleman's card is about 1⅜ by 3 inches in size.

A man named for his father usually drops the "Jr." after his father's death, but there are instances where this is retained.

A school boy may use a card without the prefix "Mr.," but adds the prefix when he leaves school or college.

A gentleman always uses the prefix "Mr." unless he is a physician, when "Dr." may be substituted. On a card the letters M.D. are not used, nor are university degrees. "Professor" is not used on a card, and a judge usually prefers "Mr.," although many authorities sanction the use of his title. A military officer uses the abbreviated form of his title: "Col. Alvord West"; and a minister uses his title: "The Rev. Willard Townsend."

A lady never appropriates her husband's title. She is Mrs. Alvord West; Mrs. Willard Townsend.

THE FORMAL VISIT

While the fashion of making a formal round of calls at least once a year on all whom one cares to keep on her visiting list has fallen from favor, certain visits must be paid under all circumstances. The hostess no longer makes her list entirely by the evidence of her card-receiver, nor must every dinner and dance invitation accepted be acknowledged by a return invitation. Some people can entertain frequently, others are in position to give only occasional and informal entertainments. The person who is popular is one who is pleasing, entertaining and of good manners, rather than one who gives elaborate entertainments. Formal visits must be paid those whose formal invitations are accepted.

The first call should always be returned within two weeks at latest, even if one does not care to continue the acquaintance. The second call need not be returned, and

that will end the matter. Usually an invalid or very old person may have some member of her family represent her in returning a first call, leaving the cards of both and explaining the reason for so doing. If this is impossible the lady should explain to her visitor and let cordiality atone for non-adherence to custom. Some elderly ladies of established prominence drive about leaving their cards, but do not inquire whether the ladies visited are at home.

A call should be made within a week after taking a first meal at a lady's house. Even if regrets were sent, courtesy demands a prompt call. The call may be made by a lady alone, who leaves one of her cards and two of her husband's, but unmarried men must pay their formal visits themselves after accepting a first invitation to a meal. Sometimes a mother leaves the card of a son who also was invited. Subsequent invitations to dinner do not demand calls of acknowledgment in most communities today.

In some smaller cities the custom of calling after each formal entertainment is more carefully observed than in the larger cities where the same groups of people meet frequently and really have not time for many formal calls.

A formal call is made to express condolence for a death in a family.

A bride, settled in her new home, receives formal visits within a year from all in town who were invited to her wedding or who received the marriage announcements. If the bride goes to her husband's home city the bridegroom's relations and close friends make their first visits as soon as she is "at home."

The bridesmaids call formally on the bride's mother within a few days after the wedding. If they are from out of town and leave immediately after the wedding, a little note of explanation and regret must be sent promptly.

While the round of formal visits and the mere distributing of calling cards are in disfavor with most people and the "day at home" is kept by few, nobody is therefore exempted from the visits noted above, and it is safer to err on the side of too great punctiliousness than run the risk of being thought ill-mannered. Wherefore, when in doubt, make the formal call in acknowledgment of a courtesy received.

The person to whom a letter of introduction is sent must pay a formal visit to the person introduced, unless a gentleman presents a letter to a lady, in which case she promptly sets a time for him to visit her, dine or accept some other form of hospitality. An elderly, distinguished person also may omit the call, but must then issue an invitation at once. If the call is made, the recipient promptly makes the return visit. Also, the stranger must make dinner calls and a farewell call if any courtesies have been extended him.

THE NEWCOMER IN TOWN

In small towns where the kindly spirit of neighborliness still flourishes it is usual for older residents to call upon a newcomer who seems socially acceptable. Near neighbors, members of the same church and parents of children who play with the new arrival's children may all call. Or business associates of the husband may ask their wives to call. In no case may a newcomer make the first call, but she returns all paid her within a few weeks, not making a second if some visitors do not attract her. If she fails to meet people she may offer to do work in the church, in local charities, school or community work, but must not force herself upon others, biding her time to meet those she cares to know.

HOURS FOR FORMAL VISITS

Formal visits are paid between the hours of 3:30 and 4:30 p. m. After five o'clock is the tea hour, when informal visits are paid by one's friends and the intimates of a household. Fifteen to twenty minutes is the proper length of time to stay, and when a guest rises to go, he should *go* and not linger. Evening calls are made after eight o'clock in New York, seldom before 8:30 p. m., while in smaller communities the earlier time is preferred.

THE ETIQUETTE OF LEAVING CARDS

Remember that a lady never calls on a gentleman; therefore in leaving cards she would leave one of her own for each lady in the house where she is calling and would leave the same number of her husband's or son's cards plus one extra one for the host, because a gentleman calls on both the ladies and gentlemen in a house.

A small tray should be placed on a table in the hall. When opening the door to guests the servant opens the door with the right hand and takes the tray on the left palm ready to receive the caller's cards. Taking the cards in the hand is not correct. If no tray is offered the visitor lays the cards quietly on the hall table, if there is one; if not, lay them to one side on the living-room table.

The visitor asks, "Is Mrs. Blank at home?" or, if there are several ladies in the house to visit, she says, "Are the ladies home?" If the servant announces "Not at home," the tray is offered and the visitor places thereon one of her cards for each lady in the house and one of her husband's for each lady and each gentleman, but no more than three cards of one person's are ever left, that number being supposed to indicate a visit to any greater number of people in the house. Not more than two members of a family

should call together, but a lady may leave cards for the other members of her family.

RECEIVING CALLERS

If the lady of the house is at home and receiving, the visitor is ushered into the drawing-room. A man servant standing in the doorway and announcing the visitor reads the name from the card; a maid says, "This way, please," precedes the guest, presents the card to her mistress and stands aside as the guest comes forward slowly enough to give the hostess time to glance at the card and return it to the tray which the maid takes back to the hall. The hostess rises promptly and shakes hands with the guest and indicates a seat near-by, saying, "Will you sit here?" If no chairs are vacant, a guest who has been sitting near the hostess moves to make room for the new arrival.

When the guest is seated the hostess chats a little and may introduce one or two persons sitting near if they are strangers to each other. Then if the attention of the hostess is absorbed by new arrivals, the visitor chats with those near her. If not introduced, an elderly woman may commence conversation anyway, but a young woman should wait for the advances of older ones.

The hostess, if she is elderly, does not rise to greet a young woman, nor does any hostess rise in welcoming a gentleman unless he is old or distinguished and she is quite young.

The visitor who was first to arrive should be first to go, but no guest need stay more than twenty minutes because others happen to do so. When a guest rises to go he says good-by to the hostess, bows to those with whom he has been chatting, provided they are not engrossed in conversation, and leaves as quietly as possible.

A hostess rises and shakes hands with a guest who is leaving, and any men in the room must rise and stand while their hostess is standing. Unless paying honor to an old or distinguished visitor, or unless there be but one guest, the hostess does not accompany her guest to the door. If the host is home, he may accompany a lady to her automobile or, if she is walking, he may go to the walk with her.

Usually the hostess rises and remains standing until the guest has left the room, having touched a bell to notify the servant, who opens the outer door and does not close it until the guest is in her motor or has reached the sidewalk.

The hostess should not urge a guest to stay, although she may say, "Oh, do stay a little longer," or "Must you go so soon?" and the guest then uses her pleasure in going or staying.

If the lady of the house is not in the drawing-room, the servant ushers the guest into that room or a reception-room, saying, "Will you take a seat, please?" and then carrying the card to the mistress of the house. If the servant fails to conduct the guest into a room, he may step into the nearest room to attend and wait there.

If the mistress is not at home to visitors she should so instruct her servants beforehand, as "Not at home" said at the door is accepted unquestioningly as meaning that Mrs. Blank is not receiving any guests that afternoon. But if, the servant having ushered a visitor into the house, the hostess cannot receive the guest, she either sends some member of her family in her stead, who makes explanation and receives the visitor, or she sends a valid excuse for failing to appear. "Mrs. Vincent is very sorry not to be able to see anyone this afternoon, as she has a severe headache,"

or "she has a business appointment," are typical excuses. If the hostess objects to the conventional "Not at home," which means merely "Not at home to social visitors," and which is not really dishonest when understood, she may have the servant say, "Mrs. Vincent is sorry not to be able to see anyone this afternoon, and begs to be excused." But, as a rule, the conventional phrase is less objectionable to a visitor.

If some member of the family comes instead of the hostess the servant may announce that "Mrs. Vincent is not well enough to see anyone this afternoon, but Miss Marcia will be down in a few moments."

When calling upon invalids or making a visit of condolence, the visitor asks whether the person upon whom the call is made can be seen, and does not remove wraps until an affirmative answer is received, when he removes them and hands them to the servant to carry to the hall.

Usually, a gentleman leaves hat, gloves, stick and overcoat in the hall before entering the room where the hostess is receiving. Overshoes and raincoats are never worn into the room, both ladies and gentlemen leaving them in the hall, but otherwise a lady usually retains her wraps unless she is wearing a very heavy cloak and prefers leaving it in the hall. A gentleman always draws off his right glove before entering the room, as he must not shake hands with his glove on.

VISITING A HOUSE GUEST

In calling upon a lady who is guest in a house the visitor should ask for both hostess and guest and leave cards for both, even though she has never met the hostess. The hostess may meet the visitor or not as she chooses, sometimes preferring to have her guest enjoy her personal friends alone, but this does not release the visitor from leaving her

card for the hostess and including her in any invitation issued to the visiting guest.

THE SERVANTLESS HOUSE

When the hostess or some member of her family opens the door, the guest lays her cards on the hall table in passing, but never offers them to a member of the family.

If there is no answer when the bell is rung, visitors may leave cards in the letter-box or under the door. If the hostess comes to the door but is obviously busy and unprepared to receive, the tactful thing is to ignore the fact but make a very short call. If the hostess was about going out, the guest may say, "You were going out. I won't keep you." If urged to come in anyway, she does so, but stays only about five minutes.

HOTEL AND APARTMENT-HOUSE CALLS

When making a call at a hotel a card may be sent up by a boy, the visitor waiting in reception-room or lobby, or the name is telephoned from the office to the room of the person on whom one is calling. Large apartment houses have a similar system, and there is always a reception-room where ladies may receive a man visitor. Gentlemen are never invited to a lady's room in a hotel, nor does a lady alone receive a gentleman in a one-room apartment. In apartments where there is a separate living-room, gentlemen may be received as in a private house, but in a hotel a lady does not entertain gentlemen in her private sitting-room.

If the person desired is not at home, the visitor writes her (or his) name in the upper corner of cards left, so no mistake will be made if the cards are put into the wrong mail-box.

In some apartment houses there are no hall attendants, but speaking-tubes are next the bells. When this is the case, a visitor rings and waits to be asked, "Who is there?" The answer should be, "Mrs. Blank, calling on Mrs. Jerrems. Is she at home?" If the answer is, "Won't you come up?" the buzzer will indicate that the vestibule door has been opened and the guest goes up to the apartment. If the answer is, "Mrs. Jerrems is not at home," the guest leaves her card in the mail-box and does not go upstairs.

Sometimes the speaking-tube is out of order or is non-existent, in which case the maid touches the buzzer and the visitor goes upstairs to make her inquiry at the apartment door. Where neither buzzer nor tube exists the guest rings the bell, finds the inner door unlocked and goes up, makes her inquiry and is received or leaves her cards with the maid or in the mail-box as in a private house.

SOME NOTES ON CALLING

Guests should enter a room slowly enough to note where the hostess is seated and not rush in and then have to look about to locate her.

While people do not sit stiffly erect in the center of their chairs, the lolling attitude is quite out of place at any formal gathering. It is quite correct to lean against the back of the chair with hands on one's lap or on the arms of the chair, and today a lady may cross her knees (a grievous bit of misbehavior in Victorian days), but should avoid thrusting one foot forward, rather keeping the heel of the forward foot within a few inches of the other foot. Nor should her dress be allowed to ride up to her knees. Arms a-kimbo, with hands on hips, is an ungraceful attitude and objectionable on that score rather than for its vulgarity.

It is a woman's privilege to invite a gentleman to call, but a man may let it be understood he would like to be invited or, if he is much older or distinguished, he may ask permission to call.

After accepting certain courtesies a gentleman calls without direct invitation, as when a friend has obtained permission to bring him to a dance and he calls afterwards.

If a hostess always begs to be excused when a visitor calls, or shows a lack of attention or otherwise indicates that the visits are not welcome, visits upon so reluctant a hostess should cease, since she cannot directly tell a person his presence is unwelcome.

Both older and younger folk call upon a bride whose cards they have received. The bride begins returning calls a few weeks after she is home, so that too long a list does not accumulate.

A lady never calls on another under the sponsorship of a gentleman unless he be her father or husband or unless she go with her fiancé to return visits paid her by members of his family. She does not call on his family until they have called on her, exception being made for very old or invalid members of his family who have written or telephoned to explain and ask her to come. The parents of the bridegroom should call on the parents of the bride as soon as they hear of the engagement.

If a daughter is the head of her father's house (her mother not living) she leaves one of her cards and two of his when calling. Similarly a sister would leave her brother's cards if she is head of his household.

Conversation should remain general and no guest must monopolize the attention of the hostess or guest of honor for any length of time. Nor should any guest lead the conversation in a way to hold the center of attention.

The P. p. c. card is sent as substitute for a farewell visit when leaving town for an extended period. The letters, signifying *pour prendre congé* (to take leave), are written in the lower left-hand corner of the visiting card and mailed at the last moment so they will be received the day after departure. Only the first letter is capitalized. These cards do not take the place of visits in acknowledgment of courtesy.

When not going to a tea or wedding reception to which one has been invited, cards are sent to arrive on the day of the entertainment.

When one is temporarily in a strange city, cards may be sent to friends resident there, with one's temporary address written above one's home address, which is lightly crossed out.

Acquaintances are notified of a change of address by the mailing of a visiting card, or a lady long absent from home may let friends know of her return by sending them her card.

The bent-over card corner is seldom used. It has several meanings and as result has no definite one, wherefore it has gone out of fashion.

The use of a mourning card should be confined to the members of the immediate family sustaining the loss, the width of border depending on preference and length of mourning.

For visits of condolence see page 75.

Chapter VI

IN PUBLIC PLACES

TWO rules to be maintained in public places are: (1) Maintain self-control and courtesy despite the petty annoyances of crowded traffic and the discourteous manners of others. (2) Be inconspicuous both in manners and dress.

Good manners do not permit people to push and elbow their way through a crowd into a theater, shop or other gathering-place. Rather they allow others to slip in ahead than get into noisy and ill-tempered dispute. Nor should people block the way of others by standing in the road or by moving so slowly in entering or leaving a narrow doorway that all traffic is slowed. In other words, good manners demand consideration for the rights of others.

For the same reason it is improper to talk or laugh loudly enough to draw the attention of strangers or to talk across a stranger seated between two friends in a car. Personal remarks must be avoided, for one never knows what the wrong person may overhear. It is surprising how people otherwise careful will discuss mutual friends or business matters when in crowded conveyances where the talk cannot but be overheard, and where somebody unfriendly may make use of such information.

People should not walk several abreast on a crowded or narrow pathway lest they inconvenience others. Even when two walk together on a narrow path they should go single file when meeting others. If two persons separate to allow another to pass between them they do not continue their conversation across the person who is passing, but allow him to get by before resuming their talk.

The rule of the road in America is to keep to the right, so that in passing anyone a person naturally moves to the right; but if the other person is confused or ignorant of the custom, better give way and allow him to pass on the left rather than create an awkward situation. In England and in some Canadian cities the left-hand rule prevails.

The custom of walking arm-in-arm has almost disappeared in America except under special conditions. A gentleman may offer his arm to an invalid, a very old person or one who is handicapped. A crowd, danger, slippery walks and the convenience afforded in holding an umbrella over a lady are other reasons that may prompt a gentleman to offer his arm. Even in the evening he seldom offers his arm unless there be a crowd or walking is difficult, yet he is quite within custom if he asks a lady to take his arm after dark. The gentleman usually walks beside the lady, taking the outside of the walk, and in walking with two ladies he offers his arm to the elder, walking on the outside of the path and never between the two. In going off a dancing floor with her partner and in going in to dinner a lady usually takes a gentleman's arm.

The lady slips her arm in the gentleman's. To grasp a woman's arm or elbow and pilot her along is quite provincial. Only in helping a lady over a crossing, up a step, or if she really needs his aid, does he grasp her arm.

While a gentleman may hold an umbrella over a lady, he does not hold her parasol except for a moment while she removes her wrap or for some other reason needs both hands free temporarily.

If a gentleman by some accident brushes against a lady, he lifts his hat and says, "I beg your pardon," and she bows slightly in acknowledgment of the apology.

In offering a seat in a public conveyance a gentleman may

touch a lady on the arm and call her attention to the seat he is vacating, at the same time raising his hat and saying, "Won't you have this seat?" A lady will always say "Thank you," on accepting. The gentleman bows slightly, and, if there be room to do so, moves a little way off in the car, so he will not remain standing directly in front of her. If a gentleman be with the lady, he raises his hat in acknowledgment of the stranger's courtesy.

A gentleman does not smoke when walking on a city street with a lady; he removes cigar or cigarette if he stops to speak to a lady he meets, and he does not carry a partly-smoked dead cigar or a smoldering one into a conveyance (unless there be a smoking compartment). On the country road a gentleman may, if the ladies with him grant permission, smoke cigarette or pipe, but a cigar is not smoked anywhere when a gentleman and lady are together in a public place.

A gentleman may offer to carry any package a lady may have, but she is not supposed to carry large bundles; so the old-fashioned rule that a gentleman offers to carry a lady's "bundles" no longer holds. Truth to tell, if she carried awkward packages she would seldom have opportunity to let the same gentleman accompany her a second time.

In entering a church, theater or other public place, the lady precedes unless a crowd makes it advisable that the gentleman go first and make a way for her. He holds open the door for her or swings a turning door, stepping into the opening next behind the one she takes.

At Theater and Opera

In a theater the gentleman has his tickets ready to present to the door-man and allows the ladies to precede him. Once inside, wraps are usually left at the check-room, the

gentleman taking all the checks, or, if the party sits in a box, place for the wraps is provided in the ante-chamber of the box. The hostess to a group of young people usually sends them their tickets and meets them in the inner lobby of the theater. In going down the aisle the usher usually goes first, and it is largely a matter of convenience whether the ladies or gentlemen follow, but if a gentleman precedes, he stands aside and allows the lady to be seated first, he taking the aisle seat. When several couples go together they frequently go down the aisle in the order they are to sit, so nobody will have to pass those already seated.

Gentlemen who have not aisle seats should not go out more than once or twice between the acts, since their going inconveniences a number of persons. When they go they should beg pardon for the annoyance they cause and say "Thank you" to any ladies who rise and draw back to let them pass. Gentlemen always rise and stand against the upturned seats, or, if they have aisle seats, step out into the aisle if a lady wishes to pass them. In going in or out of an aisle, face the stage and carry all wraps high enough not to trail them over the heads of those seated in front.

Talking, restless moving about and rattling programs during a play or operatic performance are annoying to those near. Nor are people favorably impressed by the offender who hums the melodies or beats time to show his familiarity with the music. Quite as annoying is the person who reads subtitles aloud or tells the plot of a motion picture to his neighbors. If neighbors get too annoying the usher may be asked quietly to speak to them, or an older woman may ask them courteously whether they won't be a little quieter as she cannot hear what is going on on the stage (obviously, there is no such redress in a motion picture house); but hissing or sharp criticism must not be indulged in.

People who arrive late at theater or opera or come in during showing of a motion picture, must move into their seats with as little noise and commotion as possible, the ladies removing their hats at once, but waiting with their wraps (if these were not checked) until the act is done. Those who must leave during the performance should have their wraps ready and choose a time to leave other than during a thrilling crisis or some very soft passage of music. Those occupying boxes can come or go at pleasure, since they disturb nobody if they move with ordinary caution.

THE THEATER PARTY

While a box is preferred at the opera, seats on the main floor are usually chosen when attending theater, although the hostess to a group of young people may give them parquet seats while she and several older friends occupy a box where they can chaperon without being an actual part of the younger group.

In sending invitations for a large theater party the hostess may either use a special form of card or her utility card (see page 63) that serves for most of her invitations. The former would read:

Mrs. Almon Westlake
requests the pleasure of
Miss Georgia Leffingwell's
company at the theater and a small dance afterward
in honor of her daughter
Miss Amy Westlake
on Thursday the tenth of February
at a quarter past eight o'clock

Please respond

The size should be 5 inches wide by 7½ inches deep.

The form used for various purposes would be filled in to read practically the same. For a small party the hostess might telephone her invitations or write little informal notes. The guest follows the style used by the hostess, answering in first or third person according to the wording of the invitation: "Miss Georgia Leffingwell accepts" or "declines" the invitation above given, and she uses the third person throughout her reply.

Those who accept an invitation to meet at the theater have tickets sent them accompanied by the visiting card of the hostess, on which is written: "Be in the lobby of the Blackstone Theater at 8:10 p. m." If the party meets first for dinner the hostess has the tickets ready and usually gives them to one of the gentlemen to present at the door. She also has made her dinner arrangements, either having paid in advance or arranged with some gentleman in the party to take the bill, for which she settles with him privately.

If the hostess knows that some young women of her party have automobiles at their command, she may add a line letting them know when and where their cars should call for them after theater or dance, but it is her place to provide conveyance between the theater and dance. Frequently the mothers of some of the young girls invited will telephone to inquire whether their cars shall return after theater to convey the party to the dance, but only intimate friends of the hostess make such an offer, as it might be considered interference on the part of a comparative stranger.

Arrived at the theater, the hostess meets her guests in the lobby or foyer, and as soon as any who are to sit together arrive, she sends them in. She waits for the last lady to arrive, but does not wait for gentlemen who are late. The gentleman escorting the hostess waits with her and takes the aisle seat if they do not sit in a box.

A hostess should be very careful where she takes young girls after theater, some of the dancing restaurants not being suitable places for them. Some mothers do not permit their daughters to go to parties unless they know and approve the places where they are to dance.

In leaving the theater or opera the hostess takes all unattended ladies home, unless their own cars call for them, but married couples and odd men take care of themselves. If a married lady or widow expects her car to call for her some gentleman must wait until it arrives and see her into it. She may offer to drop him at his home or merely say, "Thank you, and good-night," and leave him. Sometimes a group of young girls are sent home with a maid, or a married couple will offer to chaperon any living near them, but the hostess is responsible for seeing them in safe hands if she does not take them home herself.

At the opera, seats in a box are considered preferable to sitting in the body of the house. Ladies enter first, the most distinguished or eldest being seated in the front row of chairs and nearest the stage, the seat farthest from the stage being that of the hostess, while gentlemen sit in the chairs behind. A gentleman does not sit in the front of a box even if he happens to be alone in it for a time, and ladies and gentlemen never sit in couples as they do in the body of the house.

It is the duty of the gentlemen to see that the curtains back of the box are kept closed so the light in the ante-room will not annoy persons in the house, and if the party arrives or leaves during the performance they do so as quietly as possible and keep the curtains open as short a time as necessary.

There is much visiting during intermissions, but a gentleman never leaves the ladies alone in their box, and if he is visiting elsewhere he keeps watch and returns to his own box when he sees that visitors there are leaving. A gentleman

calls only on ladies he knows, and then only if he has some acquaintance with the hostess of the lady on whom he calls. The gentleman seated behind the lady on whom the call is made will rise and give his place to the newcomer and will either find another seat or himself visit elsewhere. After the signal announcing the next act, a gentleman always takes his leave and does not stay through an act.

SHOPPING COURTESY

In Europe no lady or gentleman thinks of entering or leaving a shop without a word of greeting and farewell. While this custom does not prevail in this country, it is courtesy to greet a person with whom one deals regularly and to say "good-by" on leaving. Such greeting should be friendly and not condescending, since condescension in manner lacks true courtesy.

Even though a salesperson is indifferent or discourteous, that is no excuse for a shopper to be wanting in politeness. Frequently she is reaping the result of discourteous shoppers who preceded her. If she cannot get service, there are floormen to whom she can appeal for somebody to wait on her.

If she is trying to find what is in the market for a certain purpose and not ready to buy, she should state this fact and also get the name or number of the salesperson who has devoted time to her so that she can be called for when actual purchase is made and thus get credit for the sale. Most shops keep track of amount of sales, so that wantonly wasting a salesperson's time is an actual injury to one who can ill afford it.

CHURCH AND PARISH

A church—any church—is a house of worship and to be respected accordingly. This would seem a wholly unnecessary statement were it not for the memory of visitors to

churches where the ceremony was regarded as an odd entertainment and visitors watched and commented accordingly. Especially among tourists visiting historic edifices in the Old World do we find this lack of respect for religions not their own. A visitor is a guest and should comport himself as a guest in the house of a friend.

The pew-holder in a popular church often allows the ushers to place a certain number of guests in the pew, and persons are expected to move along and not make others pass them in entering. If they have an aisle seat they may step out for others to enter and then resume their place.

The stranger asks for a seat on entering a church, lest he take the place belonging to another. Even where there are no reserved pews, regular attendants may have places they prefer, and the visitor allows the usher to seat him or takes a place in a rear pew. Visitors should stand, kneel and follow the service. Sitting erect when those behind kneel may interfere with their devotions, and the least a visitor may do is to move forward on his seat and bow his head when others kneel. And a visitor no more comments adversely on a church service than he does on the courtesies offered him in a private home.

The stranger who wishes to join a congregation may obtain a letter from his former pastor. This letter is usually presented to the pastor in his study during his office hours or after church service. The pastor may call or not, he may introduce the newcomer or suggest his joining church activities, or the newcomer may volunteer taking a class or doing such work as he did in his former church. But such offers should be carefully worded so that he will not seem to be forcing himself before his new associates are ready to find a place for him. "I had a rather successful class of boys in

Dr. G——'s church, so any time you are short of teachers I'd be glad to serve," shows willingness but commits nobody.

Working on a church committee with others or belonging to the same class creates many acquaintanceships between people who have little else in common. A bow and smile when one meets such acquaintances outside the church is all that is necessary, and any closer acquaintance should come from the older or more prominent member. Those who have mental kinship will gradually find each other out, but being associated in church work does not make social intercourse compulsory outside this work.

CHARITY COMMITTEES

The same conditions exist in charity and community work where people have high regard for each other's ability, but their mental and social equipment gives no basis for social intercourse outside. Friendships that grow naturally may be cultivated after a time, but nobody should presume on church and charity work acquaintanceship for more than the bow and smile when meeting in public.

(For etiquette in restaurants and public dining-places see chapter on Travel.)

Chapter VII

INVITATIONS AND ANNOUNCEMENTS

WHILE the telephone has largely usurped the functions of the note in the issuing of *informal* invitations, the *formal* invitation must still be engraved and worded in the third person. Any invitation may be written in long-hand, although that is not usual. The accepted form is an engraved one, the form printed from type never being considered correct.

The wedding invitation is engraved on the front page of a heavy sheet of note-paper. Other invitations are usually on white bristol cards, although the note-paper may be used if preferred. The engraving may be in script, block, shaded block or old English, preference at present being for shaded block. Only for wedding invitations and announcements are two envelopes used, the inner one being without mucilage on the flap and bearing the name of the recipient without address, the outer one being fully addressed.

An Invitation Form

People who entertain frequently have what is sometimes called a "utility" card of invitation that leaves places to be filled in for each occasion. This form, on a card about 3½ by 4½ inches in size, reads as follows (the italicized words being those written in):

Mr. and Mrs. George Graham Brookes
request the pleasure of
Mr. Wallace Westinghouse Forting's
company *at a small dance*
on *Monday, March the third*
at *ten o'clock*
2021 Eastbourne Avenue

The full name need not be on the invitation. Merely "Mr. Forting's" company would have been sufficient, but his full name should appear on the envelope.

With a wedding invitation a card of admittance and a pew card are sent if it is a church wedding; a train card is enclosed if the wedding takes place out of town. The invitation to reception or breakfast after the wedding is on a card matching the wedding invitation and of a size to fit in the same envelope without folding:

Mr. and Mrs. Wallace West
request the pleasure of
Miss Gracia Outhouite's
company on Thursday the tenth of April
at five o'clock
at Fifty-three West Terrace

R. s. v. p.

OTHER INVITATIONS

A dinner invitation may be on the "utility" card, or a special card may be issued. If there is some special entertainment after the dinner this is written in after the address: "Small dance," "To go on to the Junior League dance," "Music." But if no entertainment is mentioned a guest is privileged to make appointments for later in the evening and leave about half an hour after the dinner is over.

These invitations are about 5 to 6 inches wide and 3½ to 4½ inches high, while invitations to teas and receptions are on slightly smaller-sized cards. Invitations to a private ball, no matter what the size of the assemblage, may announce merely that Mr. and Mrs. Blank will be "At Home" at a certain time and place, with possibly the word "Dancing" written in at the bottom as if it were an afterthought. Only a public dance or a "bal poudré" is called a "ball."

Invitations to receptions and teas use "will be at home" instead of the capitalized "At Home" of the dance invitation, definite time limits are set, and the name of the hostess appears, but seldom that of the host, unless he be an artist giving a studio tea, or a poet who would read from his work.

Mrs. Wallace West
will be at home
On Wednesday the first of October
from four until seven o'clock
Fifty-seven Martingale Court

If this invitation were in honor of some guest, man or woman, there might be written above: "To meet the Right Reverend Alton Lakewood."

WHEN ANSWER IS IMPERATIVE

A person who receives an invitation uses the form received as model in making reply. If he is invited directly and informally, he replies in the first person; if the invitation is the formal third person he uses that form:

Mr. Wallace Westinghouse Forting
regrets that he is unable to accept
Mr. and Mrs. George Graham Brookes'
kind invitation for
Monday, March the third

If he accepts, he "accepts with pleasure," and in his regrets he may, if he chooses, add that he regrets "that a previous engagement," "absence from the city" or other adequate reason "prevents his accepting the kind invitation of," etc.

The form of invitation shows when an answer is expected. When the pleasure of one's company is requested a reply must be sent, just as one answers when the letters "R. s. v. p."

or the English equivalents, "Please respond" or "An answer is requested," are used. Invitations to a dinner, luncheon, formal breakfast, house wedding, dance, card party, theater or opera party, should receive prompt reply. Especially if the invitation is to a formal dinner should reply be sent within twenty-four hours, since the hostess must ask somebody else should an invited guest decline. Answers must be definite acceptances or refusals, no conditional acceptances being permitted.

INFORMAL INVITATIONS

A lady may write on her visiting card in issuing invitations to an informal dance, card party, tea, musicale or similar party. She may on such an invitation abbreviate dates, and her card might read:

Friday, June 10
Mah-Jongg at 4 o'clock

MRS. WALLACE WEST

R. s. v. p. 43 Allen Street

Another form reads:

MRS. WALLACE WEST

Friday, June 8, 4 to 6 P. M.

To meet
Mrs. Morgan Schuyler 43 Allen Street

RECALLING OR POSTPONING INVITATIONS

The following forms are correct and may be written or printed, since these emergency forms must be gotten out too hurriedly to have them engraved:

Owing to the illness of Mrs. Lake
Mr. and Mrs. Archibald Lake
are obliged to recall their invitations
for Thursday, the eleventh of October.

Another form reads:

Mr. and Mrs. Archibald Lake
regret exceedingly
that owing to the illness of Mrs. Lake
their dance is temporarily postponed.

Sometimes the announcement merely states that the affair will not take place, but omits the reason if that would take too much explaining.

When a wedding is broken off after invitations have been issued the announcement reads:

Mr. and Mrs. Archibald Lake
announce
that the marriage of their daughter
Ruth Alvord
and
Mr. Thomas Bachère
will not take place.

For other forms of invitation, see the chapter following and also those on the special subject desired.

Chapter VIII

NOTES AND LETTERS

MANY persons who find it difficult to express themselves on paper and who dread writing notes or letters would find their task easier if they made a rough draft of what they would say in actual conversation. With that as a basis they can round out sentences and add necessary data and, nine times out of ten, will have a livelier and better letter than most people write today.

The young girl who makes half a dozen false starts in attempts to acknowledge the courtesy of a week-end hostess would have no hesitancy in saying to a mutual friend: "I had a wonderful time at Mrs. Montgomery's house. They are all so jolly and you could be on the go every minute or stay behind in their wonderful library and loaf if you wanted to."

Then why not write:

Dear Mrs. Montgomery:

Now that I am home again I am still enjoying that wonderful visit at Brookmere, where I could be doing something outdoors with you all or stay behind and enjoy that splendid old library. I loved every minute of it all and I do so appreciate your asking me down there.

Thank you, dear Mrs. Montgomery, for thinking of me.

Most sincerely,

Dorothy Blaine.

The person who keeps in mind that note- and letter-writing are merely transcriptions of what one would say in speaking will find letters easier to write. Greater care in expression and the omission of anything that may be misunderstood or that should not become public knowledge are essentials in letter-writing. It is both easier and more cour-

teous to reply promptly to any communication, to answer an invitation or send congratulations or condolence when the news first reaches one.

WRITING AND FORM

The typewritten communication is for business use only, all social correspondence being written in long-hand. The business man should keep note paper and envelopes for his social correspondence and answer notes and invitations himself except when a reply is written in the third person and can be entrusted to a secretary to write.

Note paper should be plain white or cream-colored, such as comes already folded so there are four pages to write on and which is then once folded to fit the envelope. Six by seven inches, or smaller for short notes, is considered good size.

Handwriting should be legible, spelling, punctuation and grammar correct, and sentences fairly short and simple in wording. Keep a small dictionary handy if you are not a "natural speller," and remember that underlined words, exclamation points and even commas are less popular than once they were.

If there is no engraved address on one's stationery it may be written near the top of the page, to the right, with the date below. The name of the month is written in full, the date of the month in numerals if followed by the year, or written out if the year is omitted: "March 17, 1924," or "March the seventeenth." The latter form is used when written at the end, instead of the beginning, of a note.

Leave margin of about an inch to the left and half an inch to the right of the page, and do not force the last line to the very bottom of your page. The most sensible way is to write straight forward, one page after another, although in a

short note the third page usually follows the first in order, the second next, the last one being left blank if possible. If more than one sheet of paper is required use a whole one; though but one side be written on, never use a half-sheet, and note paper is preferable to a card, in answering invitations, formal or informal. Black ink is best, and a pencil is not permissible in correspondence except by an invalid or to one's intimates when writing on a train.

If a monogram is used this is the only embossing, but a crest may be used alone at the top center or may be placed to the left with address to the right. All markings should be small and uncolored or in black or very dark blue ink. Gilt and bright colorings are not good form.

Country house note paper may give at the top center of the sheet the name of the house and address:

Croftlands
Western Springs, Illinois

The name of the nearest town where telephone and telegraph are located may be given, or the nearest railway station noted in small letters in the upper left-hand corner of the paper.

ADDRESS AND SIGNATURE

While intimate friends are addressed by their first names in notes as in conversation, the form to use for acquaintances is "Dear" or "My dear," and for some unknown reason the latter is considered more formal, and therefore more generally employed by a lady in writing to a gentleman who is not an intimate friend. In England the rule is reversed.

In signing a letter, "Yours sincerely" is correct whether writing to friends or comparative strangers. "Yours faithfully" may be used by one man writing to another man or to a woman, but not by a woman to a man. "Yours very

truly," the standard form, is suitable for both formal personal notes or for business communications.

A ceremonious ending, more popular in Europe than America, is:

Believe me, my dear Mrs. Wharton,
Very sincerely yours,
Alice Blank Gay.

Despite its wide use, "Cordially" is not considered the best of form, although many persons will continue to use it for business letters, since it suggests a desired atmosphere of friendliness and service.

A letter is signed with one's full name, although many Americans use only the middle initial (a custom the English cannot understand). A married woman frequently retains her maiden name in her signature. Prefixes are always omitted except when placed in parentheses before the name in a business communication: "(Miss) Constance Little." A married woman signs a letter "Grace Temple Black" and then below in parentheses may write: "(Mrs. John Wood Black)." Only when a note is written in the third person does a lady write her name with the unbracketed prefix:

Will Mrs. Cleaner give the bearer the blouses she renovated and oblige
Mrs. John Wood Black.

or

Miss Constance Little
accepts with pleasure
Mrs. Gray Town's kind invitation
for Thursday, December the sixth
at eight o'clock

An envelope is addressed to a woman under her husband's name, but not his title. A letter is sent to "Dr. Winthrop

Best," but to his wife, "Mrs. Winthrop Best." A purely business communication to a lady who is in business under her own name—as many are these days—might be sent to her place of business addressed to "Mrs. Natalie Best." In fact, many business acquaintances know business women only under their own name, social intercourse being kept quite separate.

Even though a letter or invitation be sent to husband and wife jointly, the envelope is addressed to the wife and so is a note, the joint names being used only on formal invitations and on the inner envelope on a wedding invitation: "Dr. and Mrs. Winthrop Best."

Letters to small children are addressed to "Master" or "Miss," the first name being used in the note itself except for formal invitations, which are scarcely in place for small children.

A letter may be addressed to Charles Pherson, Esq., but not to Mr. Charles Pherson, Esq.

The word "Street" and the name of the city are written in full and the name of the city is given for local mail, since, if it gets in the wrong mail-bag, the word "City" means nothing to the railroad mail clerk.

The stamp should be placed in the upper right-hand corner and the sender's return address, formerly on the envelope flap, is now in the upper left-hand corner on the face of the envelope in deference to a request from the Post-office Department.

THE BRIDE'S ACKNOWLEDGMENTS

The bride-to-be should be careful to acknowledge promptly all notes from friends and relatives, as well as all wedding gifts. Waiting makes the writing more difficult and lessens the pleasure of the recipient. Each gift should be mentioned

so that a note has a personal flavor. "The lovely lunch cloth," "the rare old mahogany curate that will fit so well in the living-room at tea time"—such phrases make the giver feel that gifts are appreciated.

Sometimes persons not invited to a wedding send gifts. When these are sent in a spirit of kindly interest, as from an old friend of the family, or a business acquaintance of the bride's father, a little note should be sent at once with, possibly, an invitation to call when the bride is established in her own home. If, on the other hand, the gift is from some social climber trying to force an intimacy, a very formal and correct note of thanks should be dispatched without intimating any desire for further acquaintance. Gifts from employees or business acquaintances should receive very prompt and appreciative acknowledgment. The ex-maid, who has married and settled in a far city, will prize the cordial acknowledgment of her gift, or be cruelly wounded by a stiff, formal and tardy note.

A gift received from a married couple is acknowledged in a note to the wife, the body of the note recognizing the joint giving of both.

Dear Mrs. Weston:

The nest of tables are lovely and it was so kind of you and Mr. Weston to send them. How did you know that both Tom and I have a fondness for Chippendale and that these tables fit perfectly with the chairs we have selected for the living-room? Just as soon as we are settled in our new home we will expect you both to come and spend an evening with us.

Yours sincerely,
Anita Vardon Gates.

A bride is never congratulated, but a little note may be sent wishing her joy and happiness; the bridegroom receives con-

gratulations by word of mouth or in letters from distant friends. The bride's family announces the engagement, and not until after that may the bridegroom tell his friends.

OTHER NOTES

Written acknowledgment should be made of birthday, holiday and graduation gifts if the donors are not thanked by word of mouth, and the note should mention the gift by name to give personal touch to it. If many gifts are received upon any occasion, it is well to mark on the cards just what each person sent, so that no mistakes will be made in acknowledgment. For a bride, a gift book is frequently used as a permanent record. The same method of marking cards is generally employed when flowers are sent at a funeral: "Mr. and Mrs. Tracy Cort, freesias and roses; Miss Elizabeth Grant, sheaf of white lilies." With such a list, proper notes of appreciation can later be sent.

Perhaps the hardest note for people to write is one of condolence, yet all that is required is real sympathy and remembrance.

One's visiting card, with the words, "With deepest sympathy," written on it, should be left within a week, without inquiring for any of the family if possible; but to an out-of-town friend one could write:

My dear Mrs. Best:

My heart goes out to you in your loss, and while there is little I can say, I do want you to know that my love and sympathy are with you in this time of sorrow.

Most sincerely yours,
Frances Dawley.

The reply to a note of sympathy is equally brief, but shows appreciation:

My dear Miss Dawley:

Your kind note was much appreciated, for it is a comfort at a time like this to feel the sympathy of one's friends. It takes a little of the edge off one's loneliness.

In writing concerning the death of one who is very old or who has been long ill:

Nobody could wish your Mother back, for life has held little joy for her of late years; but I know how lost you must feel without her and my thoughts and sympathy are with you.

BUSINESS LETTERS

In writing a business firm, use "Dear Sirs" rather than "Gentlemen":

Fifty Fifth Avenue,
New York, May 10, 1924.

Morgan and Woolly,
14 West Gates Street,
Alton, Illinois.

Dear Sirs:—

Please send to the above address ten (10) yards of silk to match enclosed sample and charge same to my account.

Yours truly,

Vera Town Eston
(Mrs. Charles Gates Eston).

The letter of introduction is discussed on page 27.

LONGER LETTERS

Little need be said on the subject of longer letters, as these are usually the informal interchange between friends and relatives, but a few "Don'ts" may be in order.

Don't begin a letter with the word "I" if possible to avoid it and be chary of the use of that pronoun at all times. Some letters have as many "I's" as a peacock's tail.

Don't write anything that would cause distress or embarrassment if the letter fell into the wrong hands. One never knows what accident of theft or death may bring private correspondence into the hands of the wrong people.

A lady never suggests correspondence with a gentleman, and a school girl should have no continued correspondence with men and boys without the approval of her mother or next of kin and will do well to be careful to guard her pen as she would her tongue in expressing emotions and opinions.

Don't write long, rambling letters, but follow the rule of the old preacher who said: "Decide what you want to say and say it. If you have nothing pleasant to say, keep quiet, but, having said your say, quit." The mother who writes of family troubles to children away at school; the wife who complains of petty annoyances to the husband trying to make good on a business trip; the husband who spoils his wife's visit to her old home by bemoaning the cook's poor breakfasts, are all selfishly hindering the success and happiness of the family as a whole. Little woes look more serious when spread on paper; criticism takes on a harsher tone; any malicious tinge in a bit of gossip sounds ten times worse in the written form. Wherefore as far as possible write the cheerful happenings and keep your woes to yourself when writing a letter. And, above all, do not discuss private affairs of your own or another's in writing to comparative strangers.

Chapter IX

TITLES IN CORRESPONDENCE AND CONVERSATION

IN SPEAKING or writing to a person of title certain established forms should be followed. While the average American has little use for any of these except the ones applying to officers of our own government, the clergy and representatives of foreign governments, when the need arises unexpectedly it is well to know what to say and how to say it.

There are certain set forms of address and conclusion for letters. In conversation the American will do well to follow the English fashion of omitting the use of titles except on the most formal occasions and using the word "you" when direct address is necessary. Even if the title is used in first addressing a person, there is no reason for repeating it constantly.

Since the American has no recognized social class, if he is presented at court in England or is accepted socially by persons of title, he is assumed to have the social standing of those with whom he associates, the aristocracy and gentry of the country. That is why he says "you" or "Duke" in speaking to a duke, since "Your Grace" is the form used by maid, valet or tradesman.

It is proper to speak to, and of, a marquis, earl or viscount as "Lord Blank" and not by the full title. Similarly a marchioness, countess or viscountess is "Lady Blank" and not spoken to, or of, as "The Marchioness of Blank," although in addressing an envelope the exact title, with a capitalized "The" before it is correct: The Countess of Blank.

The daughters of dukes, marquises and earls are called "Lady Margaret," "Lady Ellen"; the younger son of a duke

or marquis is "Lord Theron Blank" or, to intimates, "Lord Theron," and his wife is spoken of, and to, as "Lady Theron."

The younger sons of earls and all sons of viscounts bear the courtesy title "Honorable," and daughters also bear this title, but it is used only when addressing a letter, and then in its abbreviated form: Hon'ble. In speaking to persons with this title they would be called Mr., Mrs. or Miss, as the case might be.

A baronet is called "Sir Thomas," but his wife would be "Lady Blankton" and not "Lady Thomas Blankton," since the latter is the form for addressing the wife of the younger son of a duke or marquis.

Etiquette demands that none should speak to royalty unless spoken to, but "Sir" and "Madam" are used in answering a king or queen, crown prince or princess, royal duke or royal duchess. "Your Majesty" and "Your Royal Highness" are not used by persons whose standing permits their presentation at court.

A French duke is addressed by his surname, prefaced by "Monsieur," as "Monsieur de Salignac," and the word "de" (meaning *of*) must not be omitted. "Madame de Salignac" is used in speaking to a duchess, "Madame la duchesse" being the form used by servant or tradesmen.

Officers in army or navy are addressed with their title before their names, only intimate friends omitting the name and saying "General" instead of "General Green."

THE PROPER USE OF TITLES, ETC., IN

	In introductions:	*In speaking to, say:*	*Formal letter begins:*
The President	The President	Mr. President (during conversation use Sir)	Sir:—
The Vice-President	The Vice-President	Mr. Vice-President (during conversation use Sir)	Sir:—
The Chief Justice	The Chief Justice (or, for an Associate Justice, Mr. Justice Blank)	Mr. Justice (during conversation use Sir)	Sir:—
Member of the President's Cabinet	The Secretary of State	Mr. Secretary	Sir:—
Senator, (either State or National)	Senator Blank or Senator Blank of Illinois	Senator Blank	Sir:— or Dear Sir:—
Member of Congress	Mr. Blank	Mr. Blank	Sir:— or Dear Sir:—
Governor	The Governor (or, outside his State, The Governor of Maine)	Governor Blank	Your Excellency:—
Mayor	Mayor Blank	Mr. Mayor	Sir:— or Dear Sir:—

ADDRESSING PERSONS OF DISTINCTION

Formal letter ends:	*Informal letter begins:*	*Informal letter ends:*	*Envelope is addressed:*
I have the honor to remain Your most obedient servant,	My dear Mr. President:—	I have the honor to remain, Yours faithfully,	The President, Washington, D. C.
As above	My dear Mr. Vice-President:—	Believe me, Yours faithfully,	The Vice-President, Washington, D. C.
Believe me, Yours very truly,	My dear Mr. Justice Blank:—	Yours faithfully,	The Hon. John Blank, Chief Justice of the Supreme Court, Washington, D. C.
Yours faithfully, or Yours very truly,	My dear Mr. Secretary:—	As above	The Secretary of State, Washington, D. C.
As above	Dear Senator Blank:—	As above	Senator John Blank, Washington, D. C.
As above	Dear Mr. Blank:— or Dear Congressman:—	As above	The Hon. John Blank, House of Representatives, Washington, D. C.
As above	Dear Governor Blank:—	As above	His Excellency the Governor, State House, Augusta, Maine
As above	Dear Sir:— (or Dear Mayor Blank:—)	As above	His Honor the Mayor, City Hall, Augusta, Maine

THE PROPER USE OF TITLES, ETC., IN

	In introductions:	*In speaking to, say:*	*Formal letter begins:*
Ambassador (same forms for Minister Plenipotentiary)	The American Ambassador	Mr. Ambassador (or Your Excellency)	Your Excellency:—
Consul	Mr. Blank	Mr. Blank	Sir:— or Dear Sir:—
The Pope	Receives introductions but is never introduced	Not etiquette to speak unless spoken to; then use "Your Holiness"	Your Holiness:—
Cardinal	His Eminence	Your Eminence	Your Eminence:—
Roman Catholic Archbishop	The Most Reverend the Archbishop	Your Grace	Most Reverend and dear Sir:—
Bishop (Roman Catholic or Protestant)	Bishop Blank	Bishop Blank	Right Reverend and dear Sir:—
Priest	Father Blank	Father	Reverend and dear Sir:—
Protestant Clergyman	Mr. Blank (or Dr. Blank, if he has his D.D.)	Mr. (or Dr.) Blank	Dear Sir:—
Rabbi	Rabbi (or Dr.) Blank	Rabbi (or Dr.) Blank	Rabbi, Rev. or Dr. (before full name)

ADDRESSING PERSONS OF DISTINCTION

Formal letter ends:	*Informal letter begins:*	*Informal letter ends:*	*Envelope is addressed:*
I have the honor to remain, Yours very truly,	Dear Mr. Ambassador:—	Yours faithfully,	To His Excellency, The American Ambassador, The American Embassy, Paris, France
Yours very truly,	My dear Mr. Blank:—	As above	The Hon. John Blank,
I have the honor to remain, Your Holiness' most humble servant,	Not used	Not used	His Holiness, Pope Pius, The Vatican, Rome, Italy
As above	Same as formal	Same as formal	His Eminence, John Cardinal Blank
I have the honor to remain, Your humble servant,	Same as formal beginning	Same as formal ending	The Most Reverend John Blank, Archbishop of Baltimore
I have the honor to remain, Your obedient servant (or, Yours respectfully)	My dear Bishop,	Yours faithfully,	The Right Reverend John Blank, Bishop of Oregon
I beg to remain, Yours faithfully,	Dear Father Blank,	Yours faithfully,	The Rev. John Blank,
As above	Dear Mr. (or Dr.) Blank	Yours faithfully, (or, sincerely)	The Rev. John Blank (*not* Rev. Mr.)
I beg to remain, Yours sincerely,	Dear Mr. (or Dr.) Blank	Yours sincerely,	The Rev. (or Rabbi or Dr.) John Blank,

Chapter X

TEAS AND OTHER AFTERNOON ENTERTAINMENTS

IN MANY households afternoon tea is served at five o'clock each day in the living-room for the mistress of the house and such intimate friends as may come informally for a short visit. Because the tea hour is for intimates, formal calls should be made before five o'clock. An invitation to "come for tea" on a certain day means to come at five or shortly thereafter, and a hostess often sends her visiting card to a few friends with the invitation informally written across the top.

At these informal teas a servant brings in a folding table or clears a small table and then places it next the hostess, a white linen cloth is put on it, and then the tray is brought in with all necessary service for tea: the tea-pot, water-urn or pitcher, cream, cut sugar in a bowl, sugar tongs, sliced lemon, tea caddy, cups and saucers. Teaspoons are on the saucers or laid in a little pile on the tray, but not in a holder. A pile of small tea plates with a little folded napkin on each plate is put on the table, and each plate is taken up with its napkin on it. These napkins are eight to ten inches square when opened. Plates of thin bread and butter sandwiches, small individual cakes, toast or muffins are served. If the sandwiches are filled, materials that are dry enough to allow taking the sandwiches in the fingers to eat are preferable; and cakes also must be such as need no forks in handling them.

The hostess makes the tea fresh and strong and then adds boiling water for those who like it weak, asking each guest as the tea is poured how she likes hers. A bowl should stand on the tray so that when a second cup is poured—and it is

quite correct to accept the second cup when offered—the hostess may empty therein any cooled tea remaining from the first cupful. If the hot water is in a silver or copper kettle over a burning alcohol lamp or connected with an electric plug, it can be kept at the boiling point.

A little stand in three tiers known as a "curate" is frequently used to hold the plates of toast and other foods. It has a handle by which it can easily be passed about. The guests are seated near the hostess, but if there is a new arrival some young man or woman moves away to make room for the newcomer.

The hostess should either have several small tables—nests of four or six are popular—that are placed about near the guests, or tables ordinarily in the room are sufficiently cleared so that guests need not hold their plates on their laps. Where there are no servants the hostess may have her tea service all prepared in an inconspicuous corner and draw it forward when she is ready to serve, bringing the sandwiches from the ice-box where they have been kept fresh, and her other supplies from the kitchen. But even in a household where there are servants the guests help themselves after tea has been brought and the hostess has poured. Gentlemen serve the ladies, or younger women wait on the older ones if no gentlemen are present.

The hostess does not rise except to greet newcomers, and even then she may but make the motion of rising and indicate a place near her for all but the most distinguished guests to whom she must show formal courtesy. She watches to see that all are supplied, while servants come only when rung for to replenish sandwich plates, bring fresh tea or remove the service when all are finished. If there is no maid the hostess allows the plates to stand or may have some intimate friend aid her in quickly removing the service.

FORMAL TEAS

The formal tea is sometimes merely a tea or it may be a reception with or without dancing. It is a favored method for presenting a young daughter to society. (See Chapter XV.)

Invitations to such a tea are sent to persons on the calling list of the hostess and are on a card about 5½ inches wide by 3½ deep, and reading:

Mrs. Allerton Kenyon
and Miss Leonore Kenyon
will be at home
on Thursday, January the seventh
from four until seven o'clock
at Forty-five North Starrett Street

If two mothers combine in presenting their daughters the form gives the names of both hostesses and both débutantes, but is otherwise the same as the one given, and each hostess would take part of the cards and send them with her personal card to such friends as are not on the list of the other hostess.

At a very formal tea a man is engaged to call carriages, a footman opens carriage doors, and another is at the house door to open it as guests approach and before they can ring the door bell. But many hostesses content themselves with a maid or man who opens the house door and directs guests to the dressing-rooms. Ladies and gentlemen are assigned separate coat-rooms, or the gentlemen may have racks provided in a long hall for their hats and coats. Ladies leave their coats and usually their furs, but retain both hats and gloves.

Guests at a tea enter when the door is opened without asking for the hostess and deposit cards on the servant's tray or

on the hall table if no tray is offered (one being left for the hostess and one for any other lady whose name appears on the invitation, but not exceeding three cards even if more are receiving).

Guests may come any time within the specified hours and remain only a few minutes or over an hour, depending on the number of people they know and their other engagements. They greet the hostess and any guests of honor when they enter, but do not monopolize them when other guests approach, and they go (without special invitation) to the dining-room or wherever tea is being served. They are served with tea and help themselves to the food on the tables.

Flowers usually decorate the room where the hostess receives, and if it is a coming-out party so many flowers are usually sent by friends to the débutante that these are banked about the room. The hostess and her daughter receive just inside the drawing-room door, and if a butler be employed he asks each guest at the room entrance, "What name, please?" and then announces it, distinctly but not too loudly. The hostess usually shakes hands with the guest and says how pleased she is to see her; the guest says she is happy she could come, the daughter or other person receiving with the hostess is then presented to her (or a gentleman would be presented to a lady), and the guest moves on into the room to greet other friends.

The guests wear afternoon costume; the hostess wears the same, usually with long white gloves, and the débutante daughter wears a light simple evening dress and is without jewels. The gentlemen wear cutaway coats and striped dark gray trousers. Young girls are frequently asked to help receive, but they mingle with the guests, dancing and looking after those who seem to be strangers, rather than standing in the reception line. Music for the dancing in another

room is usually so placed that it can be enjoyed also by the older folk who do not dance but sit about having tea or chatting as they move about the rooms. The young folk begin dancing as soon as they arrive (when there *is* dancing), and the débutante may join them after an hour if most of the invited guests have arrived, but she must not go just as new arrivals come.

At a formal tea of this sort either the household servants preside at the buffet table or a caterer's men are in charge, offering guests tea or coffee, little sandwiches, cakes, bonbons and salted nuts. Fruit punch is served in another room more convenient for the dancers. Guests help themselves to sandwiches and other food, but the tea or coffee is passed on trays with creamer and sugar, and guests may help themselves when the tray is offered them, or servants stand (they are never seated) behind the urns and guests step up to the table and ask for tea or coffee, as they wish.

Guests take leave of their hostess before donning their wraps, unless she seems busy, in which case they need not wait to speak to her, except on a first visit to her house, when they wait until she is unoccupied, and then say good-by and that they have enjoyed their afternoon.

SEMI-FORMAL TEAS

At a semi-formal tea without dancing, given to introduce a visiting friend, or as a house-warming, or as a means of getting in touch with friends after a long absence, the visiting card of the hostess is sent (the words in italics are written in):

To meet Mrs. Vincent Kenyon

MRS. ALLERTON KENYON

Wednesday, Feb. 14
Music at 4 o'clock 442 North Starrett Street

Afternoon dress is worn, cloaks left in the coat-room and cards left (or sent to arrive on the day, if guests cannot come), but the retinue of servants seen at a formal tea is dispensed with excepting the maid to open the door and direct guests to the coat-room. The hostess need not stand near the door, but keeps conveniently near to step forward and greet arrivals.

Two friends of the hostess "pour" in the dining-room, seated behind the urns, but otherwise guests help themselves. When more than twenty guests are invited the hostess has tea served in this manner rather than pouring informally in the living-room as she does every afternoon when she is at home.

If guests are not introduced they may wander about and go into the dining-room, where they help themselves, asking for tea or coffee from the ladies serving and then taking their plate and cup to some convenient chair near the wall or standing about while they eat. They may chat informally with ladies standing near, without introduction. Frequently the hostess introduces guests who are strangers and sees that they meet a few people, but this is not necessary.

The hostess may accompany some very old or distinguished guests to the dining-room, but usually she merely says, "Won't you have a cup of tea?" and nods towards the room as a suggestion to guests who do not seem ready to go uninvited. Or she may introduce a stranger to some friend and say, "Won't you see that Mrs. Blank is served?" and the friend then takes the stranger to the dining-room and sees that she is served and seated next to some people to whom she is introduced. If the guest knows the ladies who are pouring she may draw up her chair to one side and sit near, chatting as she has her tea, but she must not sit where she interferes with the duties of the lady who is pouring, nor do

guests stay in the dining-room when they have finished, but make room for others.

Gloves are removed before going to the dining-room usually, though some few people prefer to retain them. The ladies who serve wear hats or not, as they choose, but remove their gloves.

Those who pour keep a general watch over the table, telling maids when to replenish sandwich and cake plates, remove soiled dishes and get fresh tea or coffee. They ask guests how they wish their tea or coffee (whether they use sugar, cream, lemon, etc.) and look after any guests who do not seem to know what to do. The hostess thanks these friends personally before they leave.

When a tea is given to introduce a house guest, visitors leave a card for the guest as well as for the hostess. If the "at home" is a house-warming, the whole house is supposed to be on display, doors are left invitingly open, and guests wander about as they choose, inspecting the new home. At a house-warming or a reception to introduce a newly-married couple the husband receives with his wife.

OTHER AFTERNOON PARTIES

If cards, music or readings are to be given, the hostess writes the word, "Music," or "Cards," below the hours noted on her card.

Guests who arrive during a program number greet the hostess quietly and take seats or stand near the door until the number is finished.

Either a short program is given and tea served afterwards or the program is in two parts and tea served between them. Chairs are arranged in informal groups for a small party, but if many guests are present the chairs must be placed in rows.

THE CARD PARTY

Invitations to a card party are by telephone or note, or the card of the hostess is used, giving the date and "Bridge at four o'clock," and also "R. s. v. p.," because a hostess must know how many to fill in for, so that response is necessary for a card party invitation, although not to a reception or tea unless for some reason the hostess asks response on her invitation.

Ladies retain hats but discard gloves with their cloaks at a card party. The hostess greets them and assigns them to their tables, sees that all at a table are introduced and usually keeps one table for late comers, so the others can begin on time. She plays or not, as she sees fit, often taking the hand of a late arrival in the beginning of play. When the time for playing is nearly ended she announces that the next will be the last game and later takes the scores and gives the prizes. Should she win a prize it is given to the next highest score.

The hostess may invite those who play to come at three o'clock and others to come in at five for tea. Some hostesses have a couple of tables devoted to mah-jongg for those who do not play cards, and a separate prize is given the winner at this game.

Gentlemen seldom are asked to afternoon card parties, but do go to evening card parties. These are at eight o'clock, and a cold supper or chafing-dish fare is served later, usually at ten or after. At a stag card party the hostess would see that supper is ready, but would not appear at all during the evening, either to greet or serve the guests.

Even though invitations are sent on the visiting card of the hostess, when answer is required it is in the form of formal, third-person response.

Chapter XI

BREAKFASTS, LUNCHEONS AND SUPPERS

THE formal breakfast is little more than the luncheon with simple menu and served at twelve or half after twelve o'clock. When a hostess gives a morning bridge or musicale and guests come at eleven the breakfast is served shortly after noon, when other entertainment is over, or it may serve as a break in the card-playing at a morning bridge.

Men are seldom asked to a luncheon, but may be asked to a formal breakfast. Guests are seated at small tables, unless the party numbers under twenty and can conveniently be placed at one long table. For the formal meal men wear the usual afternoon frock coat and dark gray striped trousers and women wear afternoon frocks and retain their hats.

A very popular and simple breakfast menu served by a country club near Chicago consists of grape fruit, followed by ham and eggs, hot rolls and toast, coffee and coffee cake. But the menu may be as elaborate as a luncheon except that soup should not be served, although bouillon in cups is permissible.

The Wedding Breakfast

The wedding breakfast is sometimes a stand-up affair, guests helping themselves from dishes placed on the dining-room table and sideboards. Such foods must then be served as can be eaten with a fork and no knife be needed for cutting. Some chairs are about the wall for those who care to be seated, but most of the guests stand about in groups, going to the table to serve themselves and the gentlemen seeing that elderly ladies are served. Bouillon, creamed chicken or oysters, or lobster croquettes, followed by salad, ice cream and cakes, coffee and salted nuts, may be served. With such

a meal there are sufficient servants to pour and to bring the ice cream on individual dishes when guests are ready for it.

At a small wedding breakfast guests may be seated, and then dishes requiring the use of a knife may be served, such as squab or small birds.

The bride and bridegroom usually sit at the head of the table, the bride to the right of her husband, the best man on the other side, and ushers, maid of honor and bridesmaids are also at this table. The bride's parents are at another table, the bride's father taking in the bridegroom's mother first and the bride's mother entering last on the arm of the bridegroom's father. The officiating clergyman is also at this table, at the left of the bride's mother. At a sit-down breakfast the bride makes the first cut into her cake, although a servant may finish the cutting for her.

A caterer is usually employed to manage a wedding breakfast and supplies food, servants and necessary extra linen, china and silver.

INFORMAL BREAKFASTS AND LUNCHEONS

Invitations to informal luncheons and breakfasts may be by telephone or a little note may be sent:

Dear Mrs. Smith:

Won't you come to luncheon on Friday the tenth at one o'clock? Just eight of us, and we will play bridge afterwards.

Sincerely yours,

Margaret Restarick.

If this were a breakfast invitation the hour would be before one o'clock. In any event, the guest must reply at once. A more formal invitation would read:

Mrs. Elliott Restarick
requests the pleasure of your company
at a breakfast
on Wednesday, May the eighth
at twelve o'clock
Edgemere Country Club

Please respond to
Forty Grasmere Road

Whether the card be engraved or written, whether a response be asked or not, a reply must be sent within forty-eight hours that the hostess may plan accordingly.

If cards or a musicale precede the breakfast or follow, the fact should be stated. On the above invitation the line "at a breakfast" would be omitted, the hour made "eleven o'clock," and above the request for response would be written "Bridge-breakfast."

EARLY BREAKFASTS

In the country many hostesses invite guests to an informal early breakfast at nine or ten o'clock. Gentlemen come in business suits or sports clothes, the women wearing plain frocks or summer sports clothes. Many hostesses are famous for some particular breakfast dish and serve a very simple meal, relying on the excellence and abundance of the specialty—and perfect coffee—to please her guests. Coffee is frequently made by the hostess at the table, and the meal may be served at table or dishes be placed on the sideboard, where guests go to replenish their plates, the servants merely bringing in fresh supplies of hot toast or hot cakes or waffles.

At any informal small breakfast or luncheon the hostess may prepare her main dish on a chafing-dish at the table, but she must be able to maintain conversation while cooking and be a very good cook into the bargain if this procedure is to be successful.

THE LUNCHEON

While a few flowers and plain service are the rule at a breakfast, there may be a profusion of flowers at a luncheon, and dainty doily sets take the place of the more severe breakfast linens. The use of candles on the tables in daytime is disappearing, flowers and low dishes of fruit taking their place. But the fruit must be real and not imitation.

The guests at a luncheon wear afternoon costume, leaving wraps in the dressing-room, but ladies retain their hats and take off their gloves when they go in to luncheon, laying the latter on their laps under their napkins, and do not roll them up on their arms.

When the guests have arrived (a hostess usually does not have the meal served until fifteen minutes after the announced hour) butler or maid announces that "Luncheon is served" and the hostess leads the way and then, standing at her place, tells the guests where to sit or waits while they find their place-cards, the honored guest being on her right. If two are special guests, the other honor guest is seated on her left. When all are ready she is seated; the others also sit, the hostess taking her chair being the signal they await before taking their places. If gentlemen are present at a meal they hold the chair for the lady they escort unless there be enough men servants present to do so. The butler, if there be one, stands behind the chair of the hostess, sees that she is seated and keeps his place behind her when not serving.

The relish or appetizer is on the table before the guests enter the room. This course may be chilled fruit (grapefruit or a mixture of fruits served in a flat, stemmed glass), or anchovy paste or other savory spread on a thin square or circle of toast. Consommé or bouillon is next placed on the

service plate which is left when the fruit glass is removed. After the soup, the hostess serves chops, chicken, a creamed dish or patties.

The hostess may also serve the green vegetable and potatoes or she may have the maid pass these and let guests help themselves. Individual dishes are not used for vegetables, guests putting these on their meat plates. Salad may be a separate course or served on small salad plates with the meat course. After the salad course the dessert is served.

The coffee is brought in on a large tray, the hostess serving at table. At a summer luncheon a cool drink may also be served.

When men are present at a breakfast the host takes in the guest of honor, other couples follow, the hostess entering last with the gentleman who is honored by the seat at her right.

When no entertainment follows the meal, guests who have afternoon engagements are privileged to leave fifteen minutes after leaving the dining-room, the hostess merely saying she is "so sorry" they must go, but not attempting to detain them. If they have no engagement they stay until the guest of honor—if not a house guest—leaves.

Chapter XII

DINNERS: FORMAL AND INFORMAL

AN INVITATION to dinner is supposed to be the highest compliment that one person can pay another—a mark of esteem and friendship. To such an invitation a prompt reply, of acceptance or regret, is imperative.

Sometimes the invitation is for dinner only; sometimes this is followed by a dance, the opera, theater or cards. If the hostess knows that all her guests are invited to a dance given by another hostess she may include in her invitation the statement that they will go on to Mrs. Blank's after dinner.

The formal dinner is the most elaborate of meals, but even so, the number of courses is but half what it was some years ago, short dinners perfectly served being the present fashion.

Invitations to a formal dinner are sent two to three weeks in advance; to an informal dinner, two weeks or less in advance.

Forms of Invitation

The utility form that can be filled in for any purpose has been described in the chapter on Invitations and Announcements. A form used only for dinners has virtually the same wording, the chief difference being that it is all engraved except the name of the person invited and the date. This form reads:

Mr. and Mrs. Vandemark
request the pleasure of
Mr. Allison Lake's
company at dinner
on *Tuesday, March the seventeenth*
at eight o'clock
Twelve hundred Margent Street

At a large public dinner the third line, written in above, would be omitted and the word "your" prefixed to the fourth line, the envelope address being the only personal touch to the invitation. But for a private dinner the more personal form is preferable.

If the formal invitation is written in long-hand it should be on the first sheet of double-fold note paper and follow the exact form of the engraved model, line for line, except that the house number is usually embossed at the top of the sheet and need therefore not be repeated in the body of the invitation. Since everybody is supposed to know that a dinner invitation requires a prompt reply, request for reply is seldom used except on invitations to public functions. The third-person form is used throughout both in invitation and reply. A formal acceptance should read as follows:

Mr. Allison Lake
accepts with pleasure
Mr. and Mrs. Vandemark's
kind invitation for dinner
on Tuesday, March the seventeenth
at eight o'clock

If Mr. Lake's second line had read "regrets that he is unable to accept," he might omit the last line, since his understanding the hour of dinner is then immaterial to his hostess.

FILLING IN

If husband and wife are invited together, one may not accept if the other refuses. If at the last minute one of them is prevented from going the proper thing is to get a substitute who will be acceptable to the hostess, usually some relation of the guest. If this is impossible the hostess should

be notified and the one who *can* come should offer to stay away also. It then remains for the hostess to invite one person to fill in, or accept the offer to stay away and invite a couple to fill in.

The hostess asks an intimate friend or the grown son or daughter of a friend to "fill in." Such a request is in the nature of asking a favor, not of granting one, and the guest should be thanked afterwards by the hostess for coming. Nobody should be offended by a last-minute invitation, since it shows a reliance on his friendship.

GUESTS AND HOSTESS

The hour for a formal dinner is usually anywhere from seven to eight o'clock, the latter hour being preferred in the large Eastern cities, while in the South and West the tendency is to dine earlier. In any event, and whether the dinner be formal or informal, the invitation and acceptance must both state the hour, so that mistake is avoided. "Only death or dire disaster can excuse being late for a dinner engagement" was an old-time rule that still prevails among persons of fashion, despite the laxness in many other social obligations. If no entertainment is noted in the lower left-hand corner of the invitation, such as "dancing," "music," etc., the guest may plan to go on somewhere else a half hour after dinner is done, but must not leave after dinner if the hostess has announced further entertainment.

The hostess must have seen that all is in order and be in her drawing-room ready to receive guests fifteen minutes before the dinner hour. Guests endeavor to arrive about five or ten minutes before the announced hour, but it is usual to delay dinner announcement ten to fifteen minutes later so that those who were unavoidably delayed may arrive before guests are seated. When guests arrive they are

directed by servants to dressing-rooms. Sometimes provision is made for the gentlemen to leave their overcoats and hats in the hall. The men remove their gloves, but ladies retain theirs until seated at table, when they draw off their gloves and lay them in their laps under their napkins. Ladies wear collarless, short-sleeved or sleeveless gowns and gentlemen wear full dress, the Tuxedo being only for small informal dinners or affairs at which gentlemen only are present. In fact, strictly speaking, the Tuxedo is intended only for gentlemen's affairs or home dinners, despite the fact that many men wear them to informal dinners.

At a formal dinner the servant in the hall offers to each gentleman a tray on which there are little envelopes. He finds the one with his name on it, and inside is a card with the name of the lady he is to take in to dinner. And in this placing of her guests lies much of the success of a hostess, since people care quite as much for having interesting company about them as for the dinner itself, and a brilliant conversation lingers in the mind long after a chef's triumph is forgotten.

When a gentleman receives the envelope containing the name of his dinner partner, he may find also the direction "right" or "left" on the envelope, or the butler may be stationed at the dining-room door to indicate to each gentleman to which side he should turn on entering the room. At a very large dinner, where fifty to a hundred or more guests assemble, the card may have the table number on it and a hall-man shows a chart of the dining-room to the gentlemen so they will have an approximate idea where their table is located, thus saving considerable time and confusion in seating the company.

At large dinners a man-servant asks the name of guests and announces them: "Mr. and Mrs. Cooke," or, for mother

and son: "Mrs. Cooke, Mr. Cooke." The lady enters the room first excepting in the case of the President, the Vice-President, the Governor of a State, Mayor of a city or the Ambassador of a foreign power. Then the announcement would be: "The President and Mrs. ——," and the gentleman enters the room first.

The hostess stands near the door where she can greet her guests, and as soon as they have spoken to her they move on into the room; the gentleman either seats the lady he accompanies or leaves her with friends and seeks out the lady he is to escort to dinner. If he does not know her he asks the host to introduce him, or, failing that, presents himself, saying: "I am John Thomas, Mrs. Greeley, and I am to have the pleasure of taking you in to dinner." Of course, the first phrase would be omitted if the host introduced him, but in any event Mrs. Greeley would respond with a smiling, "How do you do?" and follow this with some remark—"Isn't the room lovely with all the flowers about?" or "Are you not the brother of my friend, Grace Thomas?" or some other remark to start conversation.

WHEN GUESTS ARE LATE

The hostess allows about fifteen minutes after the announced hour for any who may have met with delays, and then those who come later must enter the dining-room as quietly as possible, going on with the dinner at the course being served, the hostess never having the extra courses sent for when a guest is late. When dinner is announced and some gentleman has not arrived the host takes the extra lady in with his own partner or he asks some intimate friend near whom she is to sit to take her in. She walks with the couple, but does not take the gentleman's arm as does his dinner partner. A gentleman whose partner

has not come goes in alone after assuring himself that she has not arrived, waiting until all other guests except the hostess and her partner have gone in. The host and his partner are the first couple to enter; the hostess and her escort are the last.

Guests who arrive after the company is seated are greeted by the host, who rises and shakes hands. The hostess merely bows to a gentleman, but rises and greets a lady who is late and who comes up to the hostess to shake hands and murmur a quick word of apology—"So sorry, we were caught in a traffic jam," or similar speech, but never a many-worded explanation.

WHEN DINNER IS SERVED

When dinner is served the butler, having seen that all is in readiness, steps to the door and announces: "Dinner is served," looking directly at the hostess as he does so. If a maid makes the announcement she steps into the room and stands near the hostess, making the announcement in lower tones.

If the hostess is a widow or unmarried she arranges with some gentleman to take the place of host and lead the way with the woman guest of honor, she coming last with her partner. As soon as all are in their places the hostess is seated, and on her motion the other ladies take their seats and the gentlemen sit as soon as they have seen that the ladies they accompany are comfortably placed, the host being the last to sit. Yet, so quickly do guests follow the lead of their hostess that there is barely noticeable time before all are seated. A recent custom permits ladies to be seated without waiting for the hostess, but this is scarcely general enough yet to be accepted everywhere.

Guests must speak to the persons seated next them whether or not they have been introduced. Even if they

happen to be unfriendly, such feeling must be disregarded for the time being, though they need not know each other again after leaving the house. It is quite correct to introduce one's self to one's neighbor at dinner, either lady or gentleman speaking first, although a much older person is more likely to take the lead. A gentleman may, if he sees the lady's place card, say, "I am John Thomas, Mrs. Gregory," upon which the lady says, "How do you do?" and after barely a moment's pause, "Isn't it an attractive table?" or, if he has not used her name, she introduces herself.

The hostess talks to people on one side of her and then on the other, so that the flow of conversation will not be all in one direction.

At a formal dinner an average of one man or waitress is needed for each six guests, although a single waitress can manage to serve eight if the dinner is planned with quick service in mind. A maid wears black, with white collar, cuffs and small apron, and usually also a lawn bow or cap. A butler wears the house livery, and none of the servants, except one who opens motor doors, wear gloves.

Guests should take whatever is served them and either leave untouched some course they cannot eat or, more courteously, eat a little of each course served. People on a strict diet do not belong at formal dinners any more than do people who will not take the trouble to be agreeable to those seated next to them. It is neither necessary nor good form to keep up a constant flow of conversation, but an occasional remark, a clever story or that subtlest of all compliments, an interest in one's neighbor's pet hobby, should be offered by a dinner guest.

If sudden illness, a telephone call or other emergency calls a guest from the table, he turns to the hostess and says, "Will you excuse me?" before rising, and, when he

comes back, slips quietly into his place, and the interruption is ignored.

When dinner is over and the hostess sees that all have finished she usually signals by a nod and smile to the lady who is guest of honor and then rises. All rise, each gentleman usually drawing out the chair of the lady to his right. Whether the gentlemen accompany the ladies to the drawing-room and then go back to the dining-room or the smoking-room, or whether they merely stand back while the ladies pass out of the room, is optional, the host's lead being followed on any given occasion. The hostess serves coffee to the ladies in the drawing-room, a servant bringing in a tray with the necessary equipment. She may also have cigarettes passed if local custom permits, but a lady should not smoke unless the hostess offers cigarettes.

The gentlemen do not linger more than fifteen or twenty minutes over their cigars and coffee (nor do they pull out their own favorite brands before sampling the host's cigars or cigarettes, nor do they bring their favorite pipes along), but the time may be considerably shortened if the party is going on somewhere else later. The host suggests when it is time to join the ladies.

LEAVE-TAKING

Guests must stay at least a quarter hour after dinner is over before pleading another engagement. Supposedly the guest of honor must make the first move to leave, but young folk often have other engagements and are privileged to go after a short interval, saying good-night to their hostess and slipping out without disturbing others, except a word of farewell by a gentleman to the lady he took in to dinner.

Unless other entertainment is provided, guests usually chat for a time and leave between ten and half past ten o'clock.

When there are cards or a dance, the circumstances dictate when they shall leave. If the party is going on together somewhere else, guests do not linger at table, but are ready to follow the signal of the hostess in getting ready to go. Only when the entire party is going on can the hostess suggest their leaving; otherwise she cannot plan to leave until all her guests who are not going with her have taken their departure.

A hostess who is seated rises when a guest takes leave, and he tells her what a pleasant evening he has had, and she responds that she is so glad he could come. The host may accompany an elderly lady or one of great distinction to her motor, but the hostess does not move towards the door with guests. When a gentleman goes to take leave of the lady he took in to dinner she gives her hand but does not rise. He says good-night and makes some remark about the pleasure of having met her. She may merely say "Thank you" and smile in farewell, but if they have found mutual interests, either may express the hope that they will meet again.

Servants must be ready to help departing guests, finding their wraps and calling automobiles.

THE INFORMAL DINNER

Invitations by telephone or personal notes written in the second person may be the means of inviting guests to an informal dinner, and the invitations may be issued but a few days before the dinner. It is always safer and will prevent awkward misunderstandings if the telephoned invitation is followed by a little note saying that:

> We are expecting you on Friday the fifteenth to come to dinner at eight o'clock, as we arranged by telephone last evening.

Or a note and its reply may read:

Dear Mrs. Gregory:

Will you and Mr. Gregory dine with us on Friday the sixth of March, at eight o'clock, and we can then go on to the Junior League dance together.

Yours sincerely,

Isabelle Cormanton.

Dear Mrs. Cormanton:

It will give us much pleasure to dine with you on Friday the sixth of March, at eight o'clock, and go on to the Junior League dance with you afterwards.

Thanking you so much for thinking of us,

Sincerely yours,

Amy Foster Gregory.

While the formal dinner must have an equal number of ladies and gentlemen present (unless it be a "stag" affair) this rule need not be so strictly adhered to at an informal dinner. Whether or not ladies and gentlemen wear dinner dress depends on local customs, but where gentlemen must come directly from business without change of clothing, the ladies should wear their best afternoon frocks and not appear in formal dinner dress when the gentlemen wear business suits. The stranger who has no opportunity to learn local customs is never incorrect if he dons evening clothes for dinner.

The hostess should plan her menu for an informal dinner with as much care as for the most formal occasion, but if she does her own work or has only one maid she should have a simple menu, easy to serve and with side dishes that can be served with the main dish (like sautéed potato balls ready served on the individual fish plate). The roast may be carved and served at table, and the salad, in a large bowl, passed for each guest to help himself. Often a hostess can train a maid to cook and serve a carefully planned meal and

then give a series of small dinners to different groups of friends, assuring herself of perfect service by using the same menu each time.

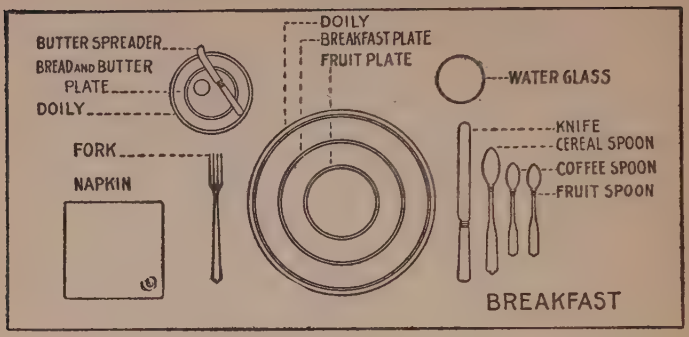
On the informal occasion the gentlemen are not given cards telling them whom to take in nor need there be place-cards. After each gentleman is greeted by the hostess she says, "Will you take in Mrs. Blank?" If he has not met the lady either the host or hostess will introduce him, since the hostess need not stand near the door in receiving her guests, merely keeping watch to greet new arrivals.

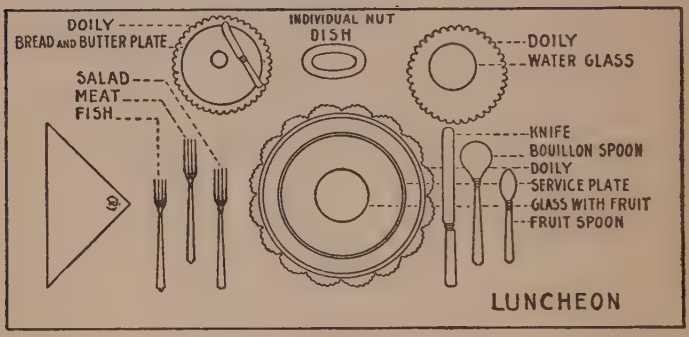
Tips are not given in cloak-rooms at a private house or at an exclusive private club, but when invited to a meal at a hotel guests tip the cloak-room attendants. Waiters and waitresses are never tipped by guests. The exception is when a maid or man does some special service in mending a rent or removing a stain or similar personal service. For this a tip may be given if it seems proper. A frequent guest at a house may give a Christmas gift to a friend's employee to whom he is indebted for special services, thus acknowledging the service without seeming to pay his friend's employees.

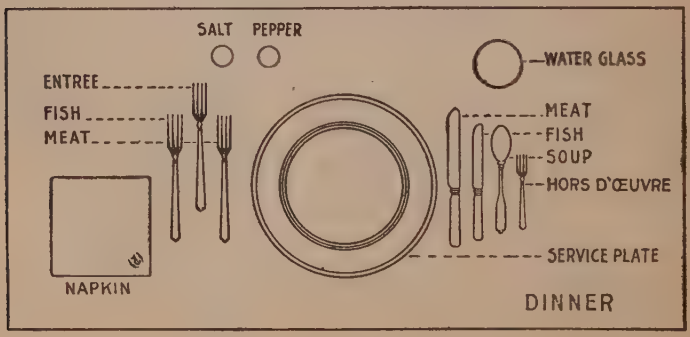
When in doubt what to wear, remember that full dress is always proper after six o'clock. A gentleman receiving an informal invitation may ask whether to wear full dress, and, if in town on business and not supplied with proper costume, may say, "Thanks, I'd like to come, but you see I have only business clothes along this trip." It then remains for the prospective host to say he is sorry and let the matter drop, if it is to be a formal dinner, or to assure the friend that they will not dress that night or that the others will understand.

Formal dinners are seldom given in summer, and for informal affairs in the country the men frequently appear in white flannels or Palm Beach suits.

TABLE SETTINGS







Chapter XIII

TABLE SETTING AND SERVICE

THE hostess who employs a corps of competent servants may issue her invitations, tell the chef how many will be at dinner on a certain night, see that congenial partners are selected and cards written, make a rough chart of seating arrangements for the butler, and then, after glancing over the menu the chef submits, dismiss the matter from her mind until she makes ready to receive her guests a quarter hour before the dinner hour. But the average hostess does much more than this. She must plan a well-balanced menu according to the abilities of her cook, select proper china, glass and silver, order and arrange her centerpiece on the table and give a final glance of supervision before she meets her guests with a serenity implying that she has no care in the world beyond that of enjoying their company.

The Russian method, which serves all food on the individual plates before bringing it from the kitchen, is more in vogue than the English style of carving and serving at table. The former leaves host and hostess free to entertain guests and supervise servants (without appearing to do so) and assures quicker service, with hot foods hotter and cold ones colder in consequence. Where the hostess has few servants she may use mixed service, having part of the food brought in on the individual plates, while she herself serves vegetables or salad or has the servant pass vegetables in dishes from which guests help themselves. In any case, short dinners are considered preferable to elaborate ones. The formal dinner includes hors d'œuvre, soup, fish, entrée, roast with two vegetables, salad, dessert and coffee. The entrée is sometimes omitted at a formal dinner, and is seldom served at an informal one.

THE FORMAL DINNER

At any dinner a heavy damask cloth is used over a "silence" cloth, or a linen and lace cloth may be placed directly over the wood, but doily service is not to be used for a dinner. The round table is at present popular, and many caterers can supply a round top of desired size to fit on the small oblong or square table belonging to the hostess.

Flowers make the most attractive table decorations, ferns and wild flowers often being as effective as hot-house blooms. The flowers may be placed in the center of the table, with smaller vases farther down on each side of a long table, or fruit may be substituted for flowers. A bowl of grapes of different colors or a mixture of fruits can be used. Low decorations that do not cut off the view of those opposite are preferred, and the use of ribbons or artificial fruits and flowers is not seen generally, although there has lately been a vogue for glass flowers in some communities. Tall silver or glass candlesticks may be used with unshaded candles flanking the centerpiece; but if the candlesticks are low enough to bring the candle flame near the line of vision, the candles should be shaded.

The hostess should plan her color scheme so that centerpiece, candles and china are in harmony. Silver or not too ornate china compote dishes hold fruits and bonbons; salted nuts may be on the table when guests enter the dining-room.

Pepper shakers of silver or of glass and silver, together with salt dishes (*not* shakers) are placed within reach of each two covers, a "cover" being the place laid at table for each person. Casters are no longer used, and cruets for oil and vinegar have no place on the formal dinner table.

At each place is the service plate. To the right are one or two steel-bladed knives and the silver fish knife. At the

right of the knives are the silver soup spoon and an oyster fork or orange spoon if raw oysters or grapefruit be served. To the left of the plate lie the forks and beyond the forks lies the plainly folded napkin.

Forks lie with tines up, spoons with bowl up, and knives with the cutting edge of the blade towards the plate. Extra silver for dessert and coffee is served with the respective courses; salad forks may be on the table or brought when the salad is served.

As butter is never served at a formal dinner, bread and butter plates and butter-spreaders do not appear at the dinner table. At a luncheon or informal home meal the plate with spreader upon it may be placed a little to the right of the tops of the forks. Slightly to the right of the tips of the knives the glasses are grouped. Besides the water glass, those who have pre-war stocks may still serve wines, and others frequently provide white grape juice with ginger ale or highly charged water to make it sparkle.

If individual nut cups are used, place them to the left of the glasses. The napkin is put on the lap, half-opened; when the meal is over it is roughly folded or slightly crushed and laid at the left of the plate, but the napkin should neither be folded as if it were to be used again nor be thrown sprawlingly on the table.

The place card at dinner is a plain, small card about 2 by 3 inches in size, plain or decorated with the monogram or crest of the hostess and with the name of the guest written legibly on it. It is placed to the left of the glasses or above the top of the napkin. Menus are seldom seen any more on a private table, but one may be provided for the host or one placed between each two guests if desired.

The plates for salad and dessert, extra silver, finger bowls half-filled, each resting on a small plate (preferably of glass

to match the bowl) with a doily between, a carafe or slender pitcher of iced water and dishes of bread or rolls, may all be on the side-table or in the pantry, as may be convenient. The coffee service, on its tray, should be kept in the pantry, the hot coffee being put on just before it is served.

When the guests are all seated, the canapés or hors d'œuvres are served. These may be little rounds of toast with caviar, anchovy paste or other savory on them, or raw oysters, chilled grapefruit (with pulp cut loose from the dividing sections) or a fruit cocktail. This is served on a smaller separate plate that is placed on the service plate. Guests may help themselves from a large platter if the toast and savory is served, or there may be individual service. Water is either served before guests are in the room or immediately after this first course is served.

When a waitress places a dish for a guest she should do it from the right, but when the guest must help himself from a large dish, this is offered on his left so that he may use his right hand freely.

In many households the hostess is served first and then on around to the right. After several courses, if there is but one maid serving, service may begin with the lady on the right of the host. When more than one serve, one maid begins with the hostess, another with the lady at the host's right. Service is in direct order, and gentlemen are not left until ladies are all served.

No bread is served with canapés, but small salted crackers are usually offered with raw oysters. When the waitresses note that all have finished, the plate used for the first course is removed from the guest's right, leaving the service plate. Guests should leave used silver on the plate to be removed after each course. The soup is brought in individual soup plates and set down from the right of each guest.

Dishes are never piled, but a waitress takes a dish in each hand and removes it. The only plates that should be brought into the dining-room, one in each hand, are those for hors d'œuvres, soup and dessert. Also, two vegetable dishes are brought when guests serve themselves.

While soup is being served from the right, another waitress may offer the bread and a dish of olives and celery at the left of each guest so he may help himself. Bread is placed on the tablecloth, but celery and olives are laid on the side of the service plate. Salt is placed on the side of one's plate, using the small salt spoon that is on the salt cellar. A bit of food may be dipped in the salt on the plate before being eaten, but salt is not sprinkled on food.

With the soup plate is taken the service plate. Fish is either served individually or the individual warm plates placed from the right and a platter of fish offered at the guest's left. Sautéed potatoes and sliced cucumbers are usually served with the fish course. If an entrée is served (croquettes, mushrooms on toast or similar dish) the individual service is placed with one hand as soon as the soiled fish plate has been taken with the other.

After this comes the roast course: lamb, mutton or poultry, since roast beef is not considered a meat for a formal dinner. The service plate is not used during this course, the meat being brought in on individual warmed plates; the vegetables in vegetable dishes are next passed with serving-spoons ready in the dishes. One waitress may carry two dishes, offering first one and then the other at the left of each guest. If he does not care for a vegetable, he says, "No, thank you," in a low tone, but he does not refuse to have any individual dish set before him, though he may not care to do more than taste the food. Most people prefer taking what is offered and going through the motions of eat-

ing, even though they barely taste a course, rather than seem critical. Individual vegetable dishes are no longer used, vegetables for a dinner being cooked dry enough to serve on the meat plates.

Bread and water are passed from time to time, and while no guest asks for more of anything else, he may ask the waitress to refill his glass or give him bread. Servants are expected to remove all soiled silver and supply extra knives and forks when guests need them. If a piece of silver is dropped, let it lie for servants to pick up and do not try to reach it yourself.

A glass is never turned down nor a hand laid over it to keep it from being filled. If the servant fills it, let it stand, or, if in time, say, "No, thank you," quietly, to stop him.

After the meat course has been removed, the salad is served, usually on individual plates, although the plates and forks may be placed from the right while another servant offers the bowl at the left for each guest to help himself. Salted crackers or thin slices of rye toast may be served with the salad course.

When salad plates have been removed, all extra silver, salts and peppers are taken off, bread and rolls are removed on a plate and crumbs brushed off each place with a folded napkin into either a silver tray or a plate, the waitress doing this from the left of each guest.

A dessert plate is next placed before each guest with the dessert silver laid next it. On the dessert plate is a small doily on which rests the finger-bowl, barely half filled with tepid water. On the water may float a few rose petals, violets or a fragrant geranium leaf. The guest removes the finger-bowl, keeping the doily under it, to his left. Sometimes a glass plate matching the bowl is under the doily and is used for dessert. In that case there is a china

fruit plate beneath the glass plate, and when the latter is removed, fruit and bonbons are served. If no fruit is served, bonbons may be passed when ice and cake have been served. Ice cream or some other frozen sweet is the usual dessert, although at present ice cream is not in favor in some of the larger cities. In another year it may again be popular.

Coffee is usually served the gentlemen in the dining-room and to the ladies in the drawing-room at a formal dinner; at an informal one the same method may be followed or all may have coffee together at table. The small coffee spoon lies on each saucer and may be used to stir in sugar, but should not be allowed to remain in the cup, and after the first taste with a spoon, the coffee is sipped from the cup.

Gentlemen sample the host's cigars before taking their own, and ladies, if offered cigarettes, either accept or say, "No, thank you," but keep their opinions to themselves if they do not approve the custom.

Chapter XIV

MANNERS AT THE TABLE

GOOD manners at table should be taught children from earliest youth. As soon as they are old enough to come to table for meals they are old enough to learn, by precept and example, what are good manners and what is objectionable. But many adults who have not had the good fortune to learn in youth gradually find what is correct by watching others, or by reading on the subject. For anyone in doubt, the following suggestions may be of service.

Some Dos and Don'ts

Grace is seldom asked at a formal dinner unless some dignitary of the church is present and he is requested to bless the food. But at any meal where all sit down together a guest who does not know the family customs will do well to wait until others begin eating lest he transgress by eating before grace is said.

Hands should be kept in one's lap when not occupied, and elbows do not belong on the table, nor is table silver to be waved about to emphasize some point in conversation. Keep elbows as close as possible to the sides and do not eat with them wide outspread. Two feet is the usual space allowed for each individual "cover," but if chairs are closer guests must be careful not to encroach upon their neighbors.

Conversation is never limited to the person on one side, but from time to time the guest on one's other side must be conversed with.

The knife is held in the right hand and used for cutting and never for conveying food to the mouth. The fork is used in the right hand when conveying food to the mouth

and in the left hand when holding food that is being cut by the knife. The fork should be passed back to the right hand before conveying food with it, and only one bit is cut and eaten at a time. Only invalids and very small children, who have their food cut for them, have more than one bit cut off at a time. The fork is turned in raising it so that the tines are uppermost, and the fork is always held in the fingers and not in the fist after one passes babyhood. Nor is more than one sort of food taken on the fork at once.

Nearly every article of solid and semi-solid food is eaten with a fork, including stewed tomatoes, peas and many desserts. But light puddings, custards, soft boiled eggs and gelatines are eaten with a spoon, excepting an aspic salad, since the meat or fruit in the aspic makes the use of a fork possible. A spoon is used for frozen desserts unless an ice-cream fork, with its broad tines, is provided.

Lettuce, romaine, chicory and other leafy salads are not cut with a knife, but may be cut with the side of the fork and bits folded over and eaten. The salad fork has a cutting edge on the side

Neither fork nor spoon should be pointed towards the mouth, but raised at an angle so that food is taken from the forward part of the side.

The spoon should be moved away from one in the soup plate, not towards one, and the soup should be eaten from the side of the spoon. After a few spoonfuls from a bouillon cup (used at luncheons, not at formal dinners) the spoon may be laid on the saucer and the remainder of the soup drunk from the cup. A spoon is never left in a cup, but is laid on the saucer as soon as a beverage has been sweetened and tasted. The spoon is laid on the plate and not left in a stemmed glass in which fruit or ice has been served.

A steel knife is never used for fish. If no silver knife is provided, a bit of bread and a fork make possible the eating of fish without the use of any knife, but the bit of bread as a "pusher" is not used by an adult under any other circumstances.

When passing a plate back for a second helping at an informal meal (nobody is served a second time at a formal dinner) the knife and fork should be laid on the plate a little to one side, the knife with the blade turned inward and the fork with tines up. Also, when eating, if the knife is not in use, put it on the side of the plate and not on the cloth. When through with a course, lay the used silver on the plate.

Finger-bowls are always served with fruit that one eats in the fingers and also with grapefruit, even though that be eaten with a spoon from the rind.

Bread, crackers, celery, olives, radishes, salted nuts, crystallized fruits, candies, cakes with hard icings, and also most raw fruits, are eaten from the fingers. Corn on the cob should be served only at family meals, since, at best, it can be eaten none too daintily. The flesh is bitten off an olive, but the stone is not put in the mouth. Poultry and meat bones are never taken in the fingers, but as much as can conveniently be cut off is taken, bit by bit.

Many people take asparagus in the fingers, but it is now customary to cut off the soft tips and let the stringy part of the stalk go uneaten, many hostesses serving only the edible part of the tip. Artichokes are served whole, and a leaf at a time is taken off in the fingers, dipped in a small individual dish of sauce, usually a warm French dressing, and the soft part near the base bitten off.

Cheese may be cut into small bits, placed on bread, toast or cracker, and lifted to the mouth that way.

Do not butter a whole slice of bread or roll at once and do not take a bite from a large piece, but break off a bit at a time and butter and eat it before breaking off more. When a bread-and-butter plate is used the bread should be kept on it.

Don't try to get the last bit of food if it is difficult to pick up. Chasing food around a plate with a fork is awkward, to put it mildly. And when one is in doubt whether something on a plate is edible or a decoration, it is safe to assume that if there are several alike they are food, but that one or two may be meant as decoration.

Do not eat rapidly enough to seem in a hurry or greedy and take small quantities at a time. On the other hand, do not dally with food and keep others waiting, especially at a dinner.

If a mouthful of food be taken that is too hot or tainted, the napkin should be used to remove it, but if one tastes food that he merely does not like, he should swallow the mouthful and take no more.

In eating fruit with seeds or pits, such as cherries, grapes or plums, the seeds or pits are removed from the mouth with the fingers (usually between the thumb and second joint of the forefinger, so that the hand shields the mouth) and the stone laid on the plate. Peaches are quartered and peeled, the pits being taken out and the fruit cut in small bits as eaten; apples and pears are handled in the same manner, although peeling is not necessary if one happens to like the skin. But never spit out seeds, pit or skin of any fruit. Remove it as unobtrusively as possible and lay it on your plate.

A second helping is asked for only of bread or water, and these only of a servant at a formal meal. If a hostess offers more food a guest may accept or decline as he chooses, but

good taste would dictate a refusal if all others seem to have finished.

No comment is made on food at a formal meal, but at a family dinner a guest may, on being offered more, say that it is particularly good or make some other complimentary comment.

The courteous hostess takes a bit of bread or other food and keeps on eating until guests finish, so they may not be embarrassed by finding they have kept the company waiting.

In using a finger-bowl the tips of the fingers of one hand are dipped in and then the other hand, but never beyond the tips. The wet fingers may be brushed across the mouth before using the napkin.

At a hotel or at a formal meal a napkin is not folded, but when one is a house guest it is safe to assume that fresh napkins are provided at dinner but that these may be used again until next dinner time. In small households, where economy is necessary, napkins may be used two or even three days, and guests should fold their napkins when in doubt as to family customs.

At an informal meal, when carving is done on the table, guests may pass plates when no servants are present, but if there is somebody to wait on table guests pass dishes only if asked to do so.

A guest never piles his dishes nor brushes up crumbs. If he drops some food on the cloth, he may lift it on his knife and leave it on the side of his plate, but if he drops it on the floor he ignores the accident unless it is something that will spread or stain, in which case he gets the attention of a servant who takes care of the matter. Silver is allowed to lie if it falls, except in a servantless house, when the guest

picks it up, either at the time or afterwards, and lets it lie unused, by his plate.

If wine or a substitute is served and no servants are present, the host pours for the guest of honor and then passes the bottle to the next gentleman, who serves the lady next him and then himself and passes the bottle on to the next gentleman, the host being the last person served.

Chapter XV

SMALL DANCES AND BALLS

THE ball, as a private social function, has passed beyond social ken, although it still flourishes as a public entertainment, especially when given as a benefit for some charity. Just as the most formal meal is now called a "dinner," so the most elaborately planned dance is known as a "dance" or a "small dance," or an "At Home" (both words capitalized, with "dancing" down in one corner as if written in as an afterthought). The nearest approach to the old form is when a hostess invites to a costume party and uses the words "bal poudré."

Another old-time favorite, the cotillion, has also passed from popularity. Perhaps this is due, in part, to the more and more elaborate favors provided by the hostess and the more intricate figures introduced by the cotillion leaders, but, in any event, this picturesque dance is of the past.

We hear much complaint against the present style of ballroom dancing, but matrons of today may remember when their elders made the same plaint against the tango and declared that "partners did not keep proper distance, sat out dances in the conservatory, and that men lingered overlong in the smoking-room." And our grandmothers were scolded for dancing the waltz, and books on society of the '40's bemoan that highly improper dance, the polka, being introduced by a Polish nobleman in New York. So one is led to conclude that good manners and bad were in evidence in the ballroom for generations past and that more depends on the good manners of the individual dancers than on any particular form of dance.

INVITATIONS

Whether a hostess entertain at home or at a private club or hotel, the invitations are for a "dance." For the larger dance the form may be the "utility" one (see page 63) with the word "Dancing" written in the lower left-hand corner and "R. s. v. p." to the right, just above the address, if the reply is to be sent to a different place from that where the dance is given.

A specially prepared form, with only the name written in, would read:

Mr. and Mrs. Vandemark
request the pleasure of
Mr. Donald Gordon's
company at a dance
on Tuesday, the twenty-fourth of March
at ten o'clock
at the Arlington Club

Dancing

R. s. v. p.
Twenty-five hundred Iowa Avenue

If the dance is being given to introduce a daughter or other relative, the lines under Mr. Gordon's name would read:

company at a dance
in honor of
Miss Gertrude Vandemark

followed by date and place. There might also be the words "their daughter" after "in honor of," and the young lady's first name might be omitted if she is the eldest daughter.

The preferred form for issuing invitations to a dance given by a widow would read:

Mrs. William Wallace Gregory
At Home
On Tuesday evening, the third of March
At ten o'clock
One hundred and six Rush Street
Dancing

If Mrs. Gregory is the head of a family she may have the first line of the above invitation read merely: Mrs. Gregory. She may also prefer having the word "Dancing" appear to the right and "The favor of a reply is requested" in the lower left-hand corner. This form is popular and may be used by married persons—Mr. and Mrs. Vandemark, for instance—quite as well as by Mrs. Gregory.

Sometimes an "At Home" card omits the word "Dancing" altogether, but the hour is sufficient indication to the recipient, and whether a reply is asked or not, one should be sent promptly and follow the exact form of the invitation. Even if the invitation be sent on a visiting card the response is in formal style and third person:

Mr. Donald Gordon
accepts with pleasure
Mr. and Mrs. Vandemark's
invitation for
Tuesday evening, the twenty-fourth of March
at ten o'clock

The hostess may invite some older folk, but most of those invited to a dance are the younger group: débutantes, the younger group of men and the young married set. A hostess may, with propriety, ask the younger people and not their parents, since the presumption is that the former will be the ones to whom such entertainment appeals, but

she must not ask the young men of the family and omit the unmarried sisters if they live at home and belong to the same social group.

If the dance is for a débutante and the mother has not been going about socially she may ask intimate friends to help make up her list, since this dance establishes a basis for the social group in which her daughter will move. Frequently the girl herself has her school friends as well as the sons and daughters of her mother's old friends to use as the nucleus of the group.

Comparatively few persons have houses in which a large dance may be given satisfactorily, so that a place is usually rented in some local hotel or club. But always a private ball is a "dance," "small dance" or "At Home."

For a small, informal dance, a hostess may issue invitations on her visiting card (see page 66).

DANCE MANAGEMENT

Ten o'clock is the usual hour named, but in some communities an hour earlier is preferred, while in New York the hour mentioned may be as late as eleven. Guests need not appear promptly, and frequently those invited are at a dinner or the theater and reach the dance shortly before midnight. This is expected in a large city, but in smaller communities guests should adhere to local custom, which usually expects attendance within an hour of the time named.

An awning and carpet from carriage entrance to the front door should be provided, especially on a wet or wintry night. These, together with extra folding chairs and the employees to open carriage doors and serve in coat-room and the dining-room, usually may be hired from a local caterer. Long racks for hanging wraps can also be rented, and it is best to give coat checks when many are invited. Check-

room attendants may be tipped at a hotel or public hall, but never in a private house.

Decorations may be as simple or as elaborate as the hostess desires. A few palms in the corners and a few loosely arranged bouquets in the dining-room will be all-sufficient, but, on the other hand, the decorations may transform the rooms into a veritable tropic garden of blooms.

At a large dance two orchestras are frequently employed to avoid intermissions, or a piano and violin or saxophone alternate with the orchestra.

Many hostesses provide bridge tables in one of the smaller rooms for the older folk who do not care to dance. While people may accept an invitation to a dance although they are not dancers, no young girl cares to go unless she can dance, and no young man should accept the invitation and then treat the affair as a private smoker. When a gentleman accepts an invitation he accepts also an obligation of courtesy to his hosts and their guests. In some cities, notably Baltimore, the hostess at a large dance asks certain young men to help her in seeing that the young women present have dance partners and that the dance progresses smoothly. While such procedure keeps the selected young men from choosing those they wish for partners, it makes the affair as a whole more successful, and the end of the evening usually sees the assistants to the hostess enjoying dances that were saved for them.

One young man confessed that he always counts three dances as being at the disposal of his hostess, after which he goes forth to enjoy the remainder of the evening as he chooses. Not a bad rule, for if every man present gave three dances to those who had limited acquaintance the result would practically remove the wallflower from dances.

The hostess receives near the entrance to the ballroom,

usually at the head of the stairway leading to the room, in a hotel, or just at the entrance of the room in her home. A débutante daughter or other young woman for whom the dance is given receives with the hostess until supper time or midnight, but the host is free to wander about looking after the comfort of his guests. At a large party a man servant asks names and announces guests as they enter and shake hands with the hostess and her daughter.

The débutante must dance with as many as possible and not confine herself to any small group, and a gentleman is under obligation to ask a dance from the daughters or protegées of his hostess.

A sensible habit of gathering in small groups has grown of late, and a young man who dances with a girl takes her back to her group afterwards and has no awkwardness in leaving her when he seeks his next partner. If a young girl belongs to no such group she may suggest that her partner leave her with one of the chaperons who are present to serve in just such an emergency and save young girls being left to sit alone. While a gentleman tries to see that a lady is with friends or claimed by her next partner before he leaves her, if the music for the next dance begins and she does not know how to help make things easy for him and her next dance is not taken, he may say, "I'm sorry, I have this next dance taken and my partner will be waiting. Is there some place you would like to sit?" or "Will you be comfortable over here? I'd like to stay, but I have the next dance taken and my partner will be waiting."

But only a very inexperienced girl would put a partner in a position where he would have to excuse himself. She usually suggests, after the intermission is partly over, that they join some group or a chaperon, or, if she fears she will have to sit out the next dance, she goes to the cloak-

room until it is nearly over. A man delayed in reaching a partner is profuse in apologies, and a lady should make allowance for unavoidable delays. If a gentleman has to leave the dance unexpectedly he tries to seek out all partners with whom he still has dances and explains, and, if possible, gets others to fill in for him.

A gentleman in asking for a dance says, "May I have the pleasure?" or "Will you dance this with me?" or, if she has a number of dances engaged ahead, "Have you a dance to spare for me?" and the girl may give him a dance or regret that she has no more to give. But she may not refuse a dance and then give it to someone else. If she refuses she must sit out that dance unless, of course, the refusal was because the dance was already promised.

A lady may suggest stopping at any time, but a gentleman may not ask to sit out the remainder of a dance unless he is actually ill and would dance no more that evening. A lady never thanks a gentleman for a dance, as the favor is supposed to be bestowed by her, but she may remark that she enjoyed the dance. The man must always say "Thank you," or express appreciation at the conclusion of a dance.

Dance cards are now seldom used, and with the present method of "cutting in" no man is sure he will get all of a promised dance. But after the one who has cut in has had a turn about the room, the original partner can himself cut in and reclaim his partner. Many girls dislike the custom, and it makes virtually impossible the refusal of a would-be partner. No man should cut in unless he is reasonably sure the lady is willing to dance with him, and a stranger never cuts in with ladies he has not met.

No man should ask a girl to dance until he has been properly presented to her, and usually the host will be glad to introduce dancing men to ladies they wish to meet. The

presumption at a private dance is that any guest is a proper person to introduce to any other guest, but if there is any doubt, a lady's permission may be asked privately before a gentleman is presented.

A group goes in to supper together, but the hostess should see that no young women are left without partners, calling either the men of her own family or some intimate friends to escort women who have nobody to take them to supper. In communities where a young man may take a young lady to a dance, he is supposed to take the first and last dances with her and be her supper-partner, and it is the lady's prerogative to say when they shall go home.

In most large cities and some smaller ones young girls bring a maid along who stays in the dressing-room during the dance, and sometimes several girls join in having one maid to go to and from the dance with the group. But in most smaller towns, and also the farther west one goes, custom usually allows young women to permit young men known to their families to take them to and from a dance, especially if several couples go together. But while this may be common and accepted practice, those who adhere rigidly to correct form do not permit a young girl to go unchaperoned in the evening.

Guests say good-night to the hostess and that they have had a pleasant evening, or that it was good of her to invite them. Especially the man whose invitation has been asked for by a friend must be punctilious in saying good-night and that it was very kind to permit Mr. Blank to bring him along. A guest may ask for an invitation of this sort for a house-guest, but this is seldom done except for a gentleman or a girl who is sure to be very popular, since the hostess generally can use extra men but has more girls on her list than she can take care of.

CALLS AFTER A DANCE

Usually a young man's sister or mother leaves his cards with hers when calling on the hostess after a dance, but in big cities most men have dropped the custom of paying formal calls after accepting an invitation, although a call should be made if it was the first invitation from a hostess. The young man calls or pays some attention to the débutante or other protegée for whom the dance was given, doing this individually or as one of the hosts in a group invitation that includes the ball's honor guest.

SUBSCRIPTION AND PUBLIC DANCES

At tea dances and summer hotel dances young people usually go in groups with a chaperon and keep to their own set in dancing, except when they meet other friends or when the young men introduce dancing men with whom they are acquainted. Sometimes a mother will invite a group of several young men and girls to take tea at a hotel and dance, this being especially popular for the young folks home on holiday vacations from school and college. If acquaintances ask for dances these may be granted, but a young girl is always justified in refusing to dance with a stranger who is not introduced, saying frankly that she is sorry but dances only with those of her own group.

Subscription dances are organized under direction of married women of social prominence, the names of those to be invited being submitted to a committee and approved before invitations are issued. This committee rejects names of persons who would not fit in socially (though they may be eminently respectable citizens) and also avoids repetition of names by various patronesses. The subscriptions of patronesses give them the right to two or more invitations to send to friends.

At a subscription ball guests bow to the patronesses who receive, but do not shake hands nor need they do formal leave-taking.

During the holidays there are usually dances ostensibly given by members of a junior group, such as the Junior Assemblies, but while the membership fees are supposedly given by the members, the mothers of the girls really pay for them and act as patronesses, giving the dances for their daughters who are not yet débutantes.

Dance clubs and supper clubs, popular among the younger married sets, usually meet at hotels for dancing and supper after the theater, and the membership dues cover expenses, any surplus being given to charity.

The bachelor dance is given like any other except that the young men make all arrangements, bear all expenses, make the lists of those invited and then ask a certain number of married women to act as reception committee and hostesses at the dance, the list of these often being printed on the reverse or a flap of the invitation. As at any bachelor entertainment, there are no "party calls" to be made afterwards, and the dance is frequently given as a means of returning courtesies previously extended the hosts of this occasion.

At a school dance or one given by any sorority or fraternity group, a chaperon is required, and most schools and colleges have definite regulations concerning hours as well as escorting the young girls to and from the dances.

The dance given for charitable purposes is called a ball, and lists are a little less exclusive than at the private or subscription dance. The patronesses may be selected from the most exclusive circles, and a number of gentlemen are detailed to keep supervision of the floor and see that all runs smoothly. But at a public dance patronesses and the gentlemen in charge are not responsible for seeing that ladies outside their own

immediate party have partners or are taken in to supper. If tickets are enclosed these must either be returned promptly or paid for. A ticket admits one couple.

The Junior League
requests the pleasure of your company
at a Ball
to be held in the Northcote Clubhouse
on the evening of December the ninth
at ten o'clock
for the benefit of
The Infant Welfare Society

Tickets five dollars

SUPPER

Supper at either private or public dance begins shortly after midnight, and, where there is room, is served at small tables, guests coming and going as they please and service lasting several hours. Foods that keep for a time should be chosen, such as bouillon, creamed oysters, lobster Newburg, croquettes and patties, salads, ices and cakes. The menu should be limited: one meat, salad, frozen dessert and cake being sufficient variety. Coffee should be plentiful and freshly made from time to time, while a fruit punch may be served in a room more convenient for the dancers than is the supper-room. Where space is limited, a buffet supper may be served, guests standing round or seated in little groups to one side of the supper-room, helping themselves to some foods while waiters serve the coffee and ices, or all the food may be served, guests coming and going a few at a time.

If a dance continues until dawn, early breakfast of coffee, ham and eggs or scrambled eggs, bacon and rolls may be served before guests leave. Guests, on arriving, generally order their carriages to return at a given hour.

Chapter XVI

THE HOSTESS, THE GUEST AND HOSPITALITY

COMPARATIVELY few hostesses have a retinue of servants and numerous motor cars to put at the disposal of guests, but the woman with a true sense of hospitality may be as charming and efficient a hostess as one with unlimited means. A woman with all means at her command may make a poor hostess while one who can offer little but her plain home and the company of a small group of friends may be one whose hospitality is highly prized.

Elaborate entertainment of guests is not necessary, but the hostess whose means are limited may tactfully intimate as much in issuing her invitation to friends who are used to more service than she can provide. "You know we live simply, but we would love to have you if you can be comfortable without your private bath and without your maid, for we have, unfortunately, no room to give her." The explanation once made, the guest accepts or finds reason for regretting that she cannot accept, but the matter of different standards of living is accepted and ignored after that explanation.

When inviting a guest to one's home, whether the invitation be given personally, by telephone or written, the exact dates should be mentioned, and in accepting the guest repeats these dates so that no misunderstanding may arise.

Dear Mrs. Westgate:

The apple blossoms are in bud and by next week will be in bloom. Won't you and Mr. Westgate come out and enjoy them with us on Friday the fourth and stay over the week-end? There is a good train from Union Station at 5:12 p. m. and either Tom or I will be down to meet you at the station here.

Bring old clothes for tramping if you enjoy the woods, for ours are real country paths and hard on boots and skirts.

I do so hope you can come to enjoy these few days of spring with us. Sincerely,

Doris Allen.

And the answer would read:

Dear Mrs. Allen:

Martin and I are counting the days until we see those apple blossoms—and you. We will come on the 5:12 p. m. train on Friday the fourth and are looking forward to our week-end with you. Very sincerely,

Ellen Westgate.

or:

Dear Mrs. Allen:

It would have been such a joy to spend the week-end with you that I am terribly disappointed that we cannot come. The children are both taking part in a concert on Sunday, and naturally, both Martin and I must appear as part of the small group of admiring parents. And I do so love apple-blossom time!

Martin is as disappointed as I and joins me in thanks and regrets. Very sincerely,

Ellen Westgate.

When inviting a group of young folks for a short stay the hostess frequently uses the telephone, but it is safer to confirm all telephone invitations by a note ("We are expecting you on such-and-such a date," etc.) needing no reply except in case of misunderstanding.

If several members of one family are invited, one daughter may be included in the invitation with the parents, but if several daughters or any grown sons are asked, it is proper to ask them separately and they should reply separately.

If an invitation is for ten days or two weeks, state the fact when issuing the invitation, so that guests may prepare accordingly. Nor is it necessary to urge a guest to overstay

his time. A few words about how pleasant it has been to have him with you, and possibly a hope that he will repeat the visit some time, is all that courtesy demands, and the guest who overstays his time commits a serious breach of etiquette. Even if a perfunctory remark is made about wishing him to remain longer, he must not do so. Only the most sincere and hearty urging may make him change his plans, and that is seldom forthcoming, unless special conditions bring it about.

A week-end is from Saturday after luncheon (unless Friday is specifically mentioned) and is over before luncheon on Monday, a guest leaving shortly after breakfast unless train schedules or morning engagements modify this; but no guest should, of himself, make a Monday morning engagement that keeps him until luncheon time.

THE HOSTESS

The good hostess is present when guests arrive and sees to it that they are met at the station and their luggage attended to, and while the guest may insist on paying an expressman who brings up his luggage, the hostess bears the expense of taxi or car if she has not her own motor to use. She may, especially in the country, have a car that will carry the luggage, and the guest then tips the man at the end of the visit.

A considerate hostess sees that her guests go to their rooms at once on arrival if they have traveled any distance. She sees that they meet any other house guests; that they are informed of hours for meals and concerning any engagements she has made for them in advance. Any special wants are attended to, such as extra blankets, thermos bottle of drinking-water fresh each night, and such similar conveniences.

She plans their time so that they have some hours to them-

selves each day. In many households the guests are left to their own devices during the morning hours while the hostess attends to her household duties, and she is at their disposal for the remainder of the day, planning such amusement as she thinks will please them and giving them choice if she is not sure. The hostess who does not care to look after the comfort and entertainment of her guests should not invite people to her house.

The guest-room may be very simple, but should be made as comfortable as means allow. Private bath for each bedchamber is provided in large establishments, but is obviously impossible in the average home, where members of the family, especially the children, should make way for the guest, especially if no washing facilities are in the guest-room. The guest, on his part, should not infringe on the bath at hours when the men and children are hurrying to business and school.

A candle and matches should be conveniently placed for emergency use; writing materials and, if possible, a desk should be in the room, while women appreciate a small sewing-basket with necessary equipment. Most women carry powder and other toilet requisites, but the hostess should have brush and comb, mirror, fresh soap and towels at hand for the guest. A few new magazines and a waste-paper basket are other conveniences often forgotten.

It should not be necessary to say that the guest-room should have a comfortable bed and easy chairs, room left in closets, bureau drawers cleaned out and fresh lining paper put in, and all traces of former occupants removed, leaving a fresh, inviting room for the newcomer.

Hours for meals should be definitely stated and guests be called at meal time, unless breakfast is brought to the room at a certain hour.

On arrival either a servant or, in a small menage, the hostess may show a guest her room and help unpack, the host taking the man guest if there are no servants. The guest gives trunk checks and keys to the servant who asks for them in a large household, and his luggage is brought and unpacked without his bothering about it.

If the hostess has a personal maid, she loans her to guests who have not brought their own maids, while the valet serves gentlemen who have not brought their man along. Both ladies and gentlemen are safe to take their personal maid or valet along when visiting friends who have a large staff of servants, but when visiting the simple home courtesy would dictate leaving one's personal attendant behind unless one knew there would be room. It is easy enough to say, "Better leave my man at home, hadn't I? Won't really need him." This leaves the host or hostess free to answer according to their ability to house the extra servant.

The hostess usually tells strangers if there is boating or swimming, golf or rough country tramping, so they may come prepared, but guests always provide for such contingencies if possible and carry dinner dress unless specifically told that there will be no dress at dinner.

THE GUEST

Guests must conform to the customs in the house where they visit, coming promptly to meals, entertaining themselves when their hosts are busy, asking no extra service where servants are few and making no criticisms or suggestions if family matters are discussed or children corrected in their presence. If a gentleman comes down before breakfast hour he should go outdoors or find a room where he will not interfere with the work of servants cleaning the house for the day, and he always opens his bed to air and puts away cloth-

ing and other possessions before leaving his room. Whether a lady guest is permitted to take care of her own room when the hostess does her own work, making the bed and dusting, depends on the hostess. If the guest thinks this distresses her hostess she will make as little work as possible and not try to help.

A guest may read his mail at breakfast after asking permission to do so, but does not open letters until after luncheon or dinner is over. He must never take his host's books, tennis rackets or other property without permission, and the guest who borrows a wrap and proceeds to use it throughout his stay shows great lack of consideration. He is supposed to bring suitable clothing for all occasions.

A guest who does not own formal dinner clothes should hesitate to accept an invitation to a house where formality reigns unless expressly told there will not be formal dinner dress worn.

Permission should be asked before long-distance or pay-station telephone messages are sent, and if possible the guest should find what the charges were and return the amount to the host or hostess. Medicines and doctor's bills should be settled or arrangement made to have the bills forwarded to one's home address.

Guests must not entertain their friends without first gaining permission to have them call, nor must they accept invitations without first asking their hostess' permission. Their friends should call on both hostess and guest and leave cards for both, and the invitation should be issued to both, even though the former is unknown to them. (See also page 48.)

TIPPING

In some houses the hostess objects to tipping, as she has definite arrangements with her servants, but usually a lady

guest should tip the maid who takes care of the bedroom, the ladies' maid, the waitress, the man who drives her to and from the station and any others who have rendered her direct personal service. The men guests usually send a gift of a couple of dollars to the cook or chef, putting it in an envelope and asking one of the other servants to deliver it, and they also tip the butler. These last two a lady need not fee unless she makes a very long stay. From one to two dollars each is a proper fee, depending on length of stay and amount of service received and also on the general scale of living in the house, a gentleman giving rather larger fees than a lady and a married woman more than would be expected of a young girl. The young girl might give less than a dollar to maid and waitress and nothing to the others. A guest who visits a house frequently sometimes gives larger tips occasionally and does not give every time he comes, or, where the hostess objects to tipping, he may give Christmas gifts to servants who have waited on him frequently.

A note of appreciation for hospitality is always sent after one has been a house guest in a friend's home. A telephone message or telegram of safe arrival may be sent if one's hosts are anxious, but this does not take the place of the note which must be sent within a few days, unless one is a frequent visitor at the house.

THE HOUSE PARTY

Invitations to a house party are usually sent a week or even two weeks in advance, but may be sent on short notice, by telephone, telegram or informal note. If telephoned, it is safer to follow by confirmatory note repeating the time, place and length of visit. The week-end party assembles Saturday afternoon (unless specifically invited for Friday) and guests leave Monday morning. The invitation to "come out

some week-end this winter," or similar indefinite invitation, means nothing, unless followed by an invitation for a specific date.

In issuing a week-end invitation a hostess assumes that her guests will bring proper dinner dress. It is kind to suggest that there is boating, swimming, a good golf course, etc., when asking guests who do not know that part of the country. If a hostess writes: "Mrs. Wintringham expects us to bring you to her dance next Friday night; the young folks do a great deal of swimming, and swimming parties seem to come at all hours," or: "This is a rough camp and we wear stout clothing, do not dress for dinner, and have to don extra sweaters after sundown," the guest will come prepared, to the added comfort of herself and her hosts.

If the invitation by telephone is confirmed by note the latter would read:

Dear Mrs. Marton:

This is to remind you that we are expecting you on the 5:18, Friday the seventh, and will meet you at the station.

Sincerely yours.

Chapter XVII

THE GENTLEMAN AS HOST AND AS GUEST

THE bachelor of today frequently has his own house or apartment where he can entertain guests. In rooms where he has only a kitchenette he can easily manage to give a tea, having a caterer send in cakes and sandwiches. In a larger establishment he may give formal dinners or entertain in any way he desires. But always, when young girls are to be invited, he first invites his mother, sister or some married woman to act as hostess, preferably choosing one old enough to add dignity to the position.

His invitation usually mentions the fact that Mrs. Blank will be present; but even if he does not mention this, a young woman has the right to expect the presence of a chaperon. Sometimes the hostess arranges to call for some of the younger women and take them with her, thus avoiding even the appearance of their going to a bachelor's rooms unchaperoned. Sometimes several young girls go together.

The hostess must always arrive on time and stay until the last woman guest has left, after which the host usually takes her home. If some young girls are slow in leaving, the hostess may suggest that they go together, but under no circumstances does she allow them to outstay her. As hostess, she is expected to pour, if there is tea, sit in the place of honor at a dinner and altogether take the position she has been asked to fill. The host is at her command while she is serving and must always thank her afterwards. Whether or not he sends her flowers is optional.

If a bachelor is giving a party on board his yacht, in his camp or country home, the chaperon should be the wife of one of the men invited, if she is not a member of the host's

own family. But in any event the hostess-chaperon should be a woman of mature years and one whose social standing and demeanor lend dignity to her position.

A usual form of entertainment for a young man to give is to invite a small group to theater and dinner at a hotel. Here he procures tickets in advance, arranges his menu, selects his table and pays his bill beforehand or arranges to pay later, so that his guests see none of the business side of his entertainment. Some married lady present serves as hostess, sits at the head of the table, and, if the party goes on to the opera, has the seat of honor in the box.

An artist who gives a studio tea invites a hostess-chaperon if unmarried women are to be present. At any tea or reception the host stands where guests can greet him, and he sees that all are introduced to the hostess, who does not receive with him unless she is a member of his immediate family. In leave-taking guests speak to both, adding a word of appreciation for the pleasant afternoon in saying good-by to the host.

As a lady may not make a visit of acknowledgment when entertained by a bachelor, she takes occasion to refer to it later, saying how much she enjoyed herself.

The bachelor with a country home is expected to show hospitality to neighbors who have extended hospitality to him, and he may entertain in any way he sees fit, provided always that chaperons are present when unmarried women have accepted his invitations.

An invitation issued by a bachelor is written either on his card or as an informal note, the formal invitation being reserved for a hostess. A married man's formal entertaining is done in the name of his wife or in their joint names.

A note that would assure the invited guest that a chaperon will be present might read:

My dear Miss Alvord:

Some of my friends are coming to have tea with me and see my new studio on Thursday afternoon, the seventh, at four o'clock, and I hope you will find time to be one of them. My mother, who will be in town, will be with us that afternoon.

I do hope you will come.

Sincerely yours,
William Westcott.

SOME BACHELOR RULES

A gentleman raises his hat when he meets ladies he knows on the street; he takes his hat off if he stops to speak or if he meets them in an elevator.

When he accompanies a lady he offers to carry any packages she may have, helps her on and off with her wraps, and looks after her pleasure and comfort.

A gentleman is not supposed to associate with persons not fit for his friends to know, but if he is with such people he avoids seeing his friends, since his bowing would put friends in the position of choosing between cutting him or seeming to know persons to whom they object.

A gentleman does not speak of his personal affairs to a chance acquaintance and he never discusses women of his acquaintance with other people.

A young man encloses his personal card with flowers sent a woman friend. If they are sent to one who is ill, a line may be added; if sent after a funeral a few words may be written, such as "With sympathy."

A gentleman half rises and bows when a lady of his acquaintance bows in passing in a restaurant; if she comes to the table he rises and stands until she leaves or until she is seated.

A gentleman precedes a lady in stepping out of a vehicle or a doorway; he follows in entering.

A gentleman does not ask to call on a lady unless she has made some tentative suggestion that he will be welcome or, as is proper, has invited him to call. He leaves two cards when he first calls on a young lady, one of these being for her mother.

A first call is made between three and five o'clock in the afternoon, or between eight and ten in the evening. In New York, callers seldom arrive before half past eight; in other cities they usually arrive before that time and seldom after nine o'clock. Twenty minutes to a half hour is the proper time for a first call. Later calls may be more informal and less limited in time, but a young man does not overstay the first time lest he lay the lady open to criticism for inviting men who have so little knowledge of the social amenities.

No gentleman overstays the limits of a set invitation. When he pays a call and rises to go, he goes without lingering; when invited for a week-end he leaves after breakfast on Monday; he does not take a valet without being sure it will be convenient for a hostess whose house is small and means limited.

Theoretically, a gentleman dresses for dinner, at home and abroad. Practically, most gentlemen in active business get home so late and so tired that they do not dress. Where there is sufficient service and leisure to permit more formality, gentlemen wear Tuxedo at home and full dress when entertaining ladies and gentlemen or going out to dinner.

Etiquette for a widower is the same as for a bachelor except that, if he marries again, he does not give a "bachelor" dinner.

When a hostess entertains, the gentlemen of her family do their share in caring for the comfort and pleasure of their guests, talking to those who are alone, dancing with

ladies who have few partners and introducing those who will find each other interesting.

Good manners are as great an asset in business as in social life, and many a man owes part of his success to his unfailing courtesy and consideration of those who work under his direction as well as to his business superiors. (See also Chapter 33.)

Chapter XVIII

SPINSTERS AND CHAPERONS

THE American child enjoys more independence of thought and action than any other child in the civilized world, for the American mother finds it hard to deny her children anything. She might be kinder if she permitted them only the simplest amusements during childhood, since many of our young folk are already blasé before they are out of school. They have gone about unchaperoned and are impatient of any form of restraint. Yet, if they but understood the fact, the right sort of chaperon makes for freedom of action rather than its curtailment and saves many an otherwise uncomfortable situation by her presence.

That our young folks play about among themselves and have no patience with age or dignity is, in large measure, due to the indulgent American parent who gives everything and expects neither confidence nor courtesy in return. This is, perhaps, no worse than the old-time parent who exacted too much, but there should be a middle course that encourages good-fellowship among the various age groups, since age has something valuable to give, as well as to take, if youth but understood.

The Débutante

The girl who is popular pays visits to hostesses who have entertained her, writes notes of appreciation for courtesies and has a pleasant word for old and young. When a young man calls for the first time, he is presented to her mother or other members of her family, and while they do not stay in the room for any length of time, the young man gets a definite impression that he must be acceptable to her family if he is to stand well in her favor.

The girl who is popular in society is one who makes others feel at their ease. She *may* be a good talker; she *must* be a good listener. She knows how to enter gracefully a room full of people; her manners are courteous to all and have a touch of deference for old folk; she has self-respect enough to make others respect her, and she has a sense of humor. She may powder—she probably does—but she does it in private. Very few girls with a place in conventional society lay on paint and powder as modern plays and motion pictures would have us believe. As a visiting Frenchman remarked after a walk along a popular thoroughfare filled with matinée crowds, "Quite pretty, these American girls. But where are your *ladies?*" Asked what he meant, he replied: "*Ladies!* Who dress quietly but well, who are low-voiced and would not think of painting their faces. *Ladies*, you know!" as if that one word explained his entire meaning—as, indeed, it did.

A débutante in more exclusive social groups does not go to a dance with a gentleman nor does he see her home afterwards. She goes with her parents or some married woman friend or takes a maid. Sometimes several girls go together and share a maid. Someone in the family sits up and lets her in, as she is not supposed to have a key. In smaller cities, where strictest rules of chaperonage are ignored by all but the most conventional, custom permits the son of a family friend to take a young girl to a dance. He comes into the house and greets the family while the girl gets her wraps, and he sees her safely into the house on her return, although he does not come in himself. In communities where young men are permitted to take young girls to a dance, several couples go together, and, if they have an automobile, either two girls living near each other are taken home last or the brother of "the last girl" is with her.

In some cities, Boston or New York, for instance, a débutante does not go to a theater alone with a gentleman nor may she take a meal with him in a restaurant. In some cities she may go to luncheon or dinner with him and to theater, but nowhere does she go to supper afterwards or to a roof-garden or cabaret unless properly chaperoned. An older girl has more liberty and in any city might go to luncheon with a man at a hotel or restaurant, but would not dine alone with him.

Girls take luncheon or tea with men at country clubs, since the club is a place where friends gather and that serves as a species of chaperonage, but a man and young girl do not dine together except as part of a group.

They may take country motor drives together, but any man worthy the name of gentleman will be careful where they stop, as a protection for the girl against those who see, and see with uncharitable eyes. When going to dinner or dance at some country inn, a chaperon should be taken for the same reason.

A maid or chaperon accompanies a young girl on visits to doctor or dentist, sittings in an artist's studio or lessons taken from a man.

The débutante is usually approaching eighteen when she makes her bow to society, either at a tea dance, an "At Home" or a small tea with music. In any event, the younger set is asked in force and only a few of the mother's friends are invited. The débutante dance is like any other except that she receives with her mother, meets all guests and must, after the supper hour releases her from receiving, dance with as many of her guests as possible. The mother introduces her daughter by her first name to older ladies and to some distinguished and elderly men, but to young men she simply says, "Mr. Gray—My daughter," since she can say

neither "Miss Allen," as to a servant, nor suggest to him the over-familiarity of a first name.

A young woman does not sanction the use of her first name by any men except those she knows well, nor does she call them by their first names. She neither gives nor accepts valuable presents from men, and even from her fiancé she accepts nothing that might be considered a utility gift, such as clothing. A delicate scarf would be acceptable, but a fur coat should not be accepted.

A motherless girl who is head of her father's household would issue invitations to dinner, dances, etc., in her name and that of her father; if she is an orphan, the invitations are in the names of her chaperon and herself, and the chaperon takes the place of the hostess at table, receives with her charge, and they may, when the girl is a débutante, use a joint visiting card as a girl might do with her mother.

Courtesy demands that a young girl thank the chaperon who accompanies her to any function and she never leaves without either saying good-by to her or calling on her later to express thanks for any particular courtesy.

THE OLDER UNMARRIED WOMAN

A woman who has passed the early twenties may allow herself more freedom than does the débutante, but she must keep regard for the conventions if she is to retain her social position. She will not go to late suppers and dances with men unless as part of a group, and no woman, of any age, goes on a trip with a man that will keep them away overnight (a motor tour, for instance) unless a chaperon is along and other guests are in the party.

While the young girl does not travel without a chaperon or maid when she is to be gone overnight, the older woman

may go alone. She may have an apartment or house with friends, but is free to live alone. Whether she lives alone or with a woman companion, her letter-box or doorbell nameplate will give only her surname or her initials and surname, as it is the part neither of wisdom nor of good taste to advertise to strangers that women are living alone there. Only at the door of her business office would she display her full name.

The business woman must ignore certain social conventions, but good taste will prevent her overstepping certain proprieties, and she will keep her business life separate from her social activities and be very careful how and when she allows her business associates to overstep the line.

THE CHAPERON

Many of the duties of the chaperon have been mentioned in discussing the débutante. The duty of the chaperon is to look after her charges, seeing that they have a good time without overstepping the bounds of good breeding, and keeping them from foolish "stunts" and enterprises that may create unpleasant publicity. Her presence when any accident occurs should be featured, to anticipate possible criticism from outsiders. She keeps sufficiently in the background and does not unduly usurp the attention of the younger men nor dance when her charges are left sitting, and she does not make herself the center of attraction to the disadvantage of the young girls in her party.

The chaperon, whether she be the girl's mother or a friend serving in that capacity, has the position of hostess, pouring at a tea, entering the dining-room last and with the most important dinner guest, comes into the room a few minutes when guests come to call for the first time, pays all ceremonious calls with her charge and may expect to be in-

cluded in all invitations where a chaperon is needed, unless she knows that somebody else has been asked to chaperon a group. In fact, a young girl may take her chaperon uninvited to public balls and large dances and bachelor entertainments if she is not notified that chaperons have been asked.

When serving as chaperon for an entertainment given by a bachelor the lady acts as hostess except that she does not stand at the door to receive. She sees that all other ladies leave before she does and expects the host to see her safely home afterwards. When a college man or a fraternity entertains, a chaperon is always present.

While the chaperon has been discarded by certain groups she is still in demand by people of more exclusive and formal social groups and is still a very real and necessary person under certain conditions.

Chapter XIX

COURTSHIP AND ENGAGEMENTS

DESPITE certain outstanding exceptions, a young man usually prefers the girl who inspires courtesy and interest rather than the hail-fellow-well-met type who meets one more than half way, calls a man up by telephone frequently, offers the use of her motor and accepts invitations from men who have not troubled to call upon her. Some girls who, to their elders, seem too free and careless, may yet have certain reserves respected by the young men and women of their own circle, reserves to which the seemingly demure girl may be a stranger. And the best type of man, while friendly with other types, will, as a rule, select the self-respecting girl when it comes to choosing a life partner.

A girl accepts few gifts from a man to whom she is not engaged, and these must be of the usual "flowers, books, candy" type. In other words, she does not put herself under obligation nor encourage a man to the point of proposing marriage unless she intends to accept him.

One young matron, noted for having been the belle in a brilliant group, once remarked that her husband was the only man who had ever proposed to her. When her friends laughed at the statement and named half a dozen men who had been in love with her she replied: "That is possible, but I never let a man get to the point of proposing. I much preferred keeping their friendship and letting them keep their pride unwounded. I can imagine a situation in which a girl might be surprised by a proposal, but nine times out of ten she can prevent it, and I cannot imagine a woman of fine feeling not protecting anyone from offering a thing that will be refused."

Nor should a girl allow herself to be absorbed by one man to the exclusion of others unless she is engaged to him. Being seen exclusively with one, the others think there must be some secret understanding and withdraw, and then often the young man who has caused this condition wonders why the girl is no longer popular and his own interest wanes.

Parents owe it to their children, both boys and girls, to see that they meet companions who are such as will make worth-while lifelong friends, and both boys and girls will do well to think twice before accepting somebody to whom their parents object, even though, after consideration, they follow their own judgment in the matter.

ENGAGEMENTS

While the European custom of obtaining the parents' consent to pay attention to a young lady does not prevail in America, the young man who wishes to conform to the best custom as well as establish himself in the good graces of his future relatives will state frankly to his future father-in-law (or the nearest living relative of the girl he wishes to marry) his circumstances and financial condition and be ready to produce a clean bill of health, both physical and moral.

Frequently parents prefer some other man to the one their daughter chooses, and it lies largely with him whether or not he shall make a welcome place for himself in the family. He should be unfailingly courteous, and, on their part, the young lady's family should try to see what is best in him and never, under any circumstances, let the outside world know that they are anything but satisfied. Similarly, a young girl may make or mar the friendly attitude of the young man's family by the way she behaves towards them in the beginning of her engagement.

An engagement is announced first to relatives and intimate

friends at some social gathering at the bride's home, frequently at a dinner. Toasts are now seldom offered, but a father may rise and offer a toast to his "daughter Frances and to Wallace Rogers, who is soon to be my son." Luckily for the young man the shortest of responses is expected from him; merely saying "Thank you" is sufficient answer to the congratulations that follow. This announcement is made near the end of the dinner, and the bride-to-be is never called upon to speak.

The announcement is made by informal note to distant relatives, and the young man does not inform his family until his fiancée and her family have made the announcement. Of course, if the two families are friends, the bridegroom's family will have been informed beforehand and his parents may be present at the announcement party. The young man or his mother will then write to the intimate friends of their family.

Sometimes the bride's announcement comes at a luncheon for her intimate girl friends, the young man dropping in late in the afternoon to meet the group and receive their congratulations.

The young man is "congratulated," but that word is never used to his fiancée, she being wished "joy" or "happiness."

The engraved form is never used in making announcement of an engagement, nor is newspaper announcement made except by a note to the society editor of local papers, sent by the young lady's parents, or the mother may call up by telephone the day before the announcement is to be made and say to the society editor: "This is Mrs. Arthur Weston speaking. Mr. and Mrs. Weston are announcing the engagement of their daughter Alice to Mr. Thomas Gates, son of Mr. and Mrs. Boyden Gates, of Des Moines." As editors have a rule against unverified announcements, parents them-

selves must write unless they are of such social prominence that a reporter will be sent out to verify the news.

The young man goes with his fiancée to call on such of her relatives as invite them and on elderly and invalid members of the family, but his family pay the first call on the fiancée unless they write asking her to waive the formality for some sufficient reason, age or invalidism being the usual ones, and she may then call alone or with her fiancé.

A congratulatory note or visit should be acknowledged. To a close friend of her fiancé's family a girl might write:

Dear Mrs. Waldron:

It was good of you to come to see me and I am very sorry to have been away from home that day. And then to send me that cordial little note! Indeed I am coming to see you the first evening Tom is free to bring me. It means so much to me to feel that his family and friends really want me to be one of them.

Affectionately,

Alice Weston.

A reception may be given after an engagement is announced, or, if preferred, the girl may mention in her announcement notes that she will be at home a certain afternoon to receive friends informally, and she may telephone to some to whom she does not write. The girl's mother receives with her and her fiancé, who would be present at a formal affair and come in during an informal one. The parents and relatives of the young man should be invited, and they should call then or shortly after, and if they cannot come to the "at home" they send cards to be received on the day thereof. Sometimes a little personal note of explanation is sent as more friendly than the formal visiting card.

The engaged girl may accept gifts from the young man to whom she is engaged, but he must not give her actual clothing of utility variety. He may give her a fur scarf

but not a fur cloak; he may give her jewels and pictures, but actual furniture for their future home should remain his property, just as linens and silver are hers before they are married.

The engaged couple go about together, but if the girl is very young she still has her chaperon with her at formal dances, yachting and house parties. In some communities she might dine alone with him; in others it is considered socially incorrect to do so.

Sometimes an engagement is not announced until shortly before the marriage, but if parents have consented, young people generally prefer making the announcement, because an unannounced engagement creates rather an ambiguous situation. A young man is not supposed to show attention to other young ladies nor should an engaged girl allow other men to monopolize her time, yet if no engagement has been announced the engaged couple will create talk if seen too much together. Nor does a girl wear her engagement ring until the announcement has been made.

THE SHOWER AND OTHER GIFTS

Friends often send flowers or engagement gifts to the fiancée, but these are in no sense obligatory. The shower is still popular in some communities, but is less in vogue than it was a few years ago because the same intimate group was called on again and again.

Each guest at a shower is asked to bring an article of the sort specified, the shower being a "linen shower," "handkerchief shower," "kitchen shower" or even a "mixed shower," which means to bring anything one desires. The hostess usually serves tea, or the invitation may be for a luncheon with cards afterwards. Sometimes a shower is given for the man, but this is usually a burlesque, with gifts

from the ten-cent store and given by a group of men or men and girls.

BROKEN ENGAGEMENTS

In case the young woman finds she has made a mistake and the engagement is broken, she should return all gifts to the young man and he should send back any she has made him. It is not the part of good manners to go into detail over the reasons for a broken engagement; that the contracting parties found they had made a mistake is enough. No matter how he feels on the subject, the young man makes no separate statement nor does his family. No one is supposed to mention the matter to the interested parties after the announcement has been made that the engagement is broken.

If the engagement has been formally announced, then a note is sent the society editor of the paper that "the marriage arranged between Miss Alice Weston and Mr. Thomas Gates will not take place." If wedding gifts have been received, these are returned at once to the givers with a note stating that the engagement has been broken by mutual consent. Even if the break comes actually from the young man's side, the girl is the one who ostensibly ends the engagement.

Chapter XX

BEFORE THE WEDDING

PREPARATIONS for a wedding should begin six weeks or more before the ceremony. Theoretically the date is set by the bride in consultation with her family, but as a matter of fact she usually first consults her future husband, since much depends upon his business engagements.

Invitations

Invitations should be issued two to three weeks in advance of the wedding, which means that several more weeks must be allowed for having them engraved, addressed and stamped. In making the list of those invited the bride must determine whether she will have a house or church wedding, whether many are to come to the ceremony, or, if that is to be solemnized before only a few friends, what others are to be invited to the breakfast or reception following the marriage.

Usually the bride and her mother go over their visiting lists carefully, since those who receive invitations or announcements form the nucleus of social life for the newly married couple. The bridegroom also makes a list, and his mother may be asked to suggest those she thinks should be included. These lists are revised, to avoid duplication, before the envelopes are addressed.

When the wedding is to be small and informal the bride's mother usually writes informal notes of invitation, or a young woman who is head of her father's household writes these for herself. No matter how formal or informal the wedding, the bridegroom's parents and intimate friends should be invited, whether they live at a distance or not. Even though strangers to the bride's family, she sends them

invitations, and they accept or send regrets to the person in whose name the invitations were issued.

The invitation should be on a dull-finish double sheet of white paper, about 7 by 5 inches in size, the engraving being in block, shaded block or script, wide margins being left and the sheet fitting the envelope with one folding. The family crest may be embossed on the invitation, but must be left uncolored, although even so it is better omitted. The monogram is never used.

Two envelopes are used, the inner one with the names on and unsealed, the outer one bearing the full address and stamped and sealed. Since the wife is the social head of the family, while the inner envelope is addressed to "Mr. and Mrs. Blank," the outer one is to Mrs. Blank, with the address. A separate card should be sent to Miss Blank, but several daughters receive the one card to "The Misses Blank," while each son invited must receive his separate invitation. Better economize elsewhere than on the sending of the correct number of invitations, although there is authority for including an only daughter with the parents, writing on the inner envelope:

Mr. and Mrs. Blank
Miss Blank

The form of invitation for a church wedding would read:

Mr. and Mrs. Leonard Fordingham
request the honour of
(write in name of guest here)
presence at the marriage of their daughter
Olive Margaret
to
Mr. Archer Delafield
on Tuesday the fifth of May
at twelve o'clock
at The Church of the Redeemer

In order to save writing in the names of guests the second line above may be engraved: "request the honour of your presence" and the name line omitted.

The name of the city may be added by people who have homes in more than one place, and, if the ceremony takes place at home, the house address appears in place of the name of the church. If the wedding takes place at the home of a friend the lines after the one stating the hour would read:

at the house of Mr. and Mrs. Alvin Lightner
Lake Forest
Illinois

The invitation to the reception or breakfast is enclosed for those who are invited and is on a card half the size of the invitation so it fits in, and matches it in type form:

Mr. and Mrs. Leonard Fordingham
request the pleasure of
Mr. and Mrs. Grayson's
company on Tuesday the fifth of May
at one o'clock
at Seventy-seven Aston Street

Or, the form may be in combination if all who are at the ceremony are to be asked to the reception:

Mr. and Mrs. Leonard Fordingham
request the honour of your presence
at the marriage of their daughter
Olive Margaret
to
Mr. Archer Delafield
on Tuesday, the fifth of May
at twelve o'clock
at The Church of The Redeemer
and afterwards at Seventy-seven Aston Street

R. s. v. p.

For a church wedding a small admission card is always enclosed with the invitation, to guard against uninvited guests. The card is about 2 by 3½ inches in size and reads:

Please present this card
at The Church of The Redeemer
on Tuesday, the fifth of May

Cards for reserved pews for members of the two families and intimate friends are also enclosed. These may be the visiting card of the bride's mother with "Pew No..." written on them, or they may be engraved cards reading:

Please present this card to an usher
Pew No. [write number in]
on Tuesday, the fifth of May

If the bride has one parent living the invitations are issued in the name of that parent, but if no parent be living, invitations are issued in the name of the nearest living relative: grandparents, uncle, older sister.

In the same way, if the bride's mother is married again the invitations are issued in the name of the mother and step-father, the words "their daughter" being followed on the next line by the bride's full name, as would be done also if the invitations were issued by some relative other than a parent. Of course, if the bride lived with her own father, he would issue the invitation.

Invitations to the marriage of a young widow are sent in the name of her parents, the only difference being that Mr. and Mrs. Walker would ask your presence at the marriage of their daughter, Alice Walker Gresham.

For the out-of-town wedding a train card is enclosed and, if a car has been reserved, the card is an admission ticket:

A special train will leave Union Station at 11:45 a. m.; and returning will leave Lake Forest at 3:10 p. m.

Show this card at the gate

If the wedding takes place at home with only a few present, followed by a reception to which many are asked, the invitations to the ceremony are by personal notes while the engraved form is used only for those invited to the reception.

A bride whose parents are not living may write informal little notes to a few intimate friends if she is to have a home wedding, but for the church wedding of any size the invitations are issued by some relative. Especially if the bride is a widow or not very young the invitations issued by herself for a small wedding are usually preferable:

Dear Moira:

Tom and I are to be married next Tuesday, the sixth of March, at Grace Church, at twelve o'clock. We are counting on your being there and that you will come afterwards to a small breakfast that Aunt Elizabeth is giving for us at our home, Fifteen East Aldgate Road.

Affectionately yours,

Florence.

For a house wedding a formal invitation would "request the honour of your company" instead of "the honour of your presence" as is proper on an invitation to a church wedding, and for the guests at the home ceremony the invitation to reception or breakfast, admission and pew cards are not required. Notice also that in wedding invitations the word "honour" is spelled with a *u*.

ANSWERING WEDDING INVITATIONS

When invitations are sent formally in the third person, answers must be sent in the same form. If the Misses Blank "regret that they will be unable to be present," well and good, but if Miss Blank accepts and Miss Narcissa Blank regrets, each must send her separate answer.

Answers are sent when the invitation is to a house wedding or to the reception or breakfast, but no reply is necessary to a church wedding or to a wedding announcement.

Answers are always addressed to the person in whose name the invitation is issued, no matter whether or not the recipient knows him (or her).

If "at home" cards of the newly married couple are sent, the recipient must call or send cards to reach on the first day specified.

ANNOUNCEMENTS

Announcements are sent after the wedding to notify those who were not invited to the wedding or reception of the bride's change of name and estate, and are seldom used when most friends were included in a large church gathering; but when the wedding party has been small the announcement serves to indicate that the young couple wish to include the recipient among their social acquaintance.

Note that the year is always stated in an announcement, but never in a wedding invitation:

Mr. and Mrs. Leonard Fordingham
have the honour to announce
the marriage of their daughter
Olive Margaret
to
Mr. Archer Delafield
on Tuesday, the fifth of May
One thousand nine hundred and twenty-four
at The Church of The Redeemer
in the City of Chicago

Even if a bride's father is no longer living, in sending announcements to the society editor of a newspaper it is correct form to use the father's name: "Miss Alice West, daughter of the late Thomas Albaugh West;" but if parents are separated and the daughter lives with her mother and step-father, the latter makes the announcement.

When a widow marries again parents or near relatives issue the announcement, using her full name. An older woman sometimes issues her own announcement:

Mrs. Leonore Bovary
and
Mr. Ellis Torrison
have the honour to announce their marriage
on Wednesday, the eighth of March
One thousand nine hundred and twenty-four
at The Gables
Ardmore, Pennsylvania

With the announcement may be enclosed a card giving the future address:

Mr. and Mrs. Ellis Torrison
At home after June first
6700 Walnut Street
Philadelphia, Pennsylvania

A more formal card may be sent and the city name omitted if the bride remains in her home town:

Mr. and Mrs. Ellis Torrison
will be at home
after the tenth of January
at Forty-eight Gretney Road

WEDDING ATTENDANTS

The bride asks her maid of honor and bridesmaids to serve as far in advance as possible, and while her maid or matron

of honor should be her closest friend, if she has a number of bridesmaids a sister of the bridegroom should be one of these. Similarly the bridegroom asks a brother or other relative of the bride to be one of the ushers, both as a courtesy and also so that he can recognize and seat members of her family and close friends.

At a home wedding or a small church ceremony the number of attendants is usually limited to best man and maid of honor, though two ushers and two bridesmaids may be added. In the large home where broad halls and spacious rooms make a wedding procession possible a greater number of attendants may serve.

OTHER GENERAL PREPARATIONS

The clergyman who is to officiate is asked some time in advance, and care is taken to see that he marks the date in his calendar. If an outside clergyman is asked also, the clergyman of the church selected must be asked to assist. Arrangements must be made to have the church available on the selected date; the sexton consulted about getting the church in readiness, laying carpets to the street, raising awnings, etc. The floral decorations are arranged with the florist for both house and church; the organist, choir and house musicians engaged, and the musical program is gone over some weeks in advance. Carriages and motors are engaged at least a week ahead. Either the sexton or motor company can supply a man to open carriage doors and one to take admittance cards at the door.

Few families have a sufficient staff of servants to prepare the refreshments, caterers generally being employed to supply all or part of the food, and they may also supply extra silver, linen and china as well as waiters or waitresses, even taking over the entire management of dining-room and kitchen.

THE BRIDE

Besides the preparations noted above the bride's family usually provides her with a trousseau, as simple or elaborate as their means permit and suited to the manner in which she will live. If she is to live simply, even if her parents be wealthy, household linens and clothing of a sort that she can use should be given, and not elaborate linens and garments for which she will have little use. On the other hand, if the bride's family are of limited means, a simple trousseau of necessities is sufficient and in better taste than a showy display. If the bridegroom is a man of wealth, he can provide for his wife after they are married, but she must accept no part of her trousseau from him or his family beforehand.

The bride's family provide the flowers for the bride's bouquet and also for the bridesmaids and ushers in some localities; in others this is the privilege of the bridegroom, so that one must be governed by local custom.

The bride gives her bridesmaids and maid of honor some individual gift: a bracelet, pendant or brooch would be proper, and these are given on the wedding day, at a luncheon the day before, or sent with her card to each one a day or two in advance, and usually the gift is worn by the bridesmaid. These gifts are practically the same, so that no one seems singled out for special favor.

THE BRIDE'S COSTUME

The bride should wear white, although this may have an ivory tint. The only color worn is a pale green that is sometimes introduced in facings and trimmings of the gown. For an evening wedding ivory satin is most appropriate, but for a daytime wedding some softer material may be found

preferable. For a country wedding a gown of finest embroidered white lawn is effective, and in making her choice the bride should bear in mind the style of the wedding and also whether she will have future use for the gown. For the bride who will live simply or who has a quiet home wedding, a soft crepe will be more in keeping than a heavy satin.

A veil of tulle may be worn plain or with a wreath of orange blossoms (the only artificial flowers sanctioned for a bride) or attached to the Russian cap embroidered in pearls and orange blossoms, or with a cap or band of real lace.

The bride wears white slippers and hose, and her only jewels should be the gift of the bridegroom or some treasured family heirloom or gift from her own parents. White gloves are usually worn, although these are sometimes discarded in summer by brides who are married in the country. The engagement ring is worn on the right hand during the ceremony.

Sometimes a bride is married in her traveling costume, in which case she has only one attendant, who wears afternoon dress, and both wear hats. The bridegroom wears cutaway or sack suit of dark color.

At a second marriage a bride does not wear white nor does she wear a veil. She has but one attendant and no pages nor flower girls, but at a church wedding there must be ushers. She usually wears mauve or gray, and hat, shoes and hose to correspond, and may carry a bouquet, though the ivory prayer-book is preferred at the second marriage. The first wedding ring and engagement ring should be removed if a second engagement ring is worn, but if not, the rings from the first marriage are removed before the second wedding day.

In planning a church wedding remember that several denominations require that a woman's head be covered in church, so that bride and bridesmaids must wear head-coverings, the bride usually a veil or hat, the bridesmaids hats or little caps of lace or gold fabric and pearls.

THE BRIDE'S ATTENDANTS

The number of attendants may vary from one to a dozen or more, the usual number for a church wedding being a maid (or matron) of honor and six or eight bridesmaids, while the bridegroom selects an equal number of ushers and the best man. Half the bridesmaids may be young married women if there be a matron of honor, but if the position of honor be held by an unmarried woman, the bridesmaids must also be unmarried. Flower girls, pages and ring-bearer may be added, but too long a procession defeats its own object of being effective.

The bridesmaids are paired according to height and include the bride's intimate friends and usually a sister or other relation of the bridegroom.

WHAT THE BRIDESMAIDS WEAR

The bride's attendants buy their own costumes, but the color, material and style of making are dictated by the bride. All the bridesmaids may be dressed alike or each pair wear a different color, the various pastel shades of rose, green, blue and delicate yellow being popular, but in material and style all are alike. The maid of honor wears a gown slightly different from that of the bridesmaids and carries a bouquet of another color. The bride supplies the flowers or the fan or chiffon muff they carry in place of flowers, and she should not select costumes far beyond the means of her bridesmaids. All white, with girdles of different colors to match the flowers, makes effective and economical costumes.

Flower girls and pages must also supply their own costumes, made according to the style selected by the bride.

Slippers and hose match the frocks, and hats or period caps are worn to comply with church regulations.

DUTIES OF THE BRIDE'S ATTENDANTS

The bride's attendants must appear promptly for rehearsals. At the wedding reception or breakfast they make themselves useful in looking after guests. They are at the bride's home an hour before the ceremony to receive any last instructions and be given their bouquets. The maid of honor may help the bride dress, and she always goes upstairs to aid in the change from bridal to traveling dress and notify the best man when the bride is ready to leave with the bridegroom.

Both bridesmaids and maid of honor call on the bride's mother within a few days after the wedding, or, if they are out-of-town friends who leave at once, they write her promptly.

THE BRIDEGROOM'S DUTIES

In most communities the bridegroom provides the bride's bouquet and boutonnières for his attendants and himself; in some places he also supplies the flowers for maid of honor and bridesmaids. In any event he consults the bride as to her choice in flowers.

He also sees to ordering and paying for carriages for the best man and ushers, has the clergyman's fee (which may be anything from ten dollars to several hundred) in an envelope and in possession of the best man, and, if two clergymen officiate, has fees for both unless one is a member of the family. Unless the bride's father or some friend proffers the use of a motor, he provides the car that takes him and his bride to the train.

He usually gives a farewell supper to his best man and ushers the night before the wedding (this is not done by a widower) and either then or the next day may give them their gloves and ties and some little gift like a scarf-pin, cuff-links or cigarette case. Or he may send these a day or two before the wedding to their homes, enclosing his card.

Sometimes the bridegroom entertains the men, and the bride the girls of the wedding party, and the two groups meet later for a dance.

The bridegroom gives the bride a gift on the wedding day, this generally being a piece of jewelry that she wears at the wedding. Her gift to him is optional, depending largely on local custom.

The bridegroom plans the wedding journey and orders reservations some weeks in advance so he may be sure of satisfactory accommodations on trains and steamers and in hotels. When all reservations have been attended to (and he does well to ask telegraphic confirmation of rooms and Pullman space made by long distance communication) he turns over data and tickets to his best man and bothers no more about them.

WHAT THE BRIDEGROOM WEARS

While the bride chooses attire that suits her, regardless of the wedding hour, the bridegroom is governed by the time of day. For a wedding that takes place before 6 p. m. he wears a black cutaway coat with black waistcoat, dark gray striped trousers, black socks and low-cut shoes, a white stiff dress shirt, black, pearl-gray or black and white four-in-hand, gray suède gloves and a high silk hat. He wears a white boutonnière, a bit larger than that of his ushers, and may carry a cane. His gloves may be white buckskin and he may wear white spats, if he so desires. While details of attire vary

from time to time, the above is essentially correct for the bridegroom who is married at any hour before 6 p. m.

There may be good reason for a man to be married in a sack suit of dark color, especially at a small home wedding, but as a matter of etiquette this is not correct, although it may be the sensible thing to do.

After 6 p. m. the only correct dress for the bridegroom is formal evening dress: full dress suit of dull-faced black material, white piqué waistcoat, white lawn tie, white enamel or pearl studs in the plain white linen shirt, white gloves, black low-cut shoes of patent leather and black socks and a high hat. He always has a white handkerchief, colored borders being taboo at all hours, and under no circumstances does he wear a Tuxedo.

At a country wedding in summer the bridegroom and his best man sometimes wear white flannels if the ceremony is to take place in the house or garden, but if this is done, both men wear all white, from soft felt hat to white shoes and socks and ties.

BEST MAN AND USHERS

The best man sees that the bridegroom gets his wedding license in time (in some States this must be done several days in advance) and that his luggage has been sent to train, boat or hotel, excepting the suitcase with traveling clothes that is sent to the bride's home on the wedding day and put in a room assigned to the use of the bridegroom. The best man puts railroad tickets and travel data in a pocket of the bridegroom's traveling suit or gives them to him just as he starts. He helps the bridegroom dress before the wedding, goes with him to the house or church, gives him the ring when that part of the ceremony is reached, stays behind to give the clergyman his fee, then reaches the house

in time to take his place in the receiving group, and later helps the bridegroom change to his traveling suit and gets him and the bride safely started on their journey.

He also manages to see that the ushers receive their boutonnières either at the house or church, as previously planned, decides any last-minute questions and, in case of delay, sees that the organist covers the wait by adding to the musical program.

Sometimes he carries an extra ring, so that if the original ring drops in passing it to the bridegroom there will be no awkward pause and hunting about on the floor.

His clothing is like that of the bridegroom except that his boutonnière is smaller and he never carries a cane. The same is true of the ushers.

WEDDING GIFTS

Wedding gifts are usually sent by those invited to the home wedding ceremony or reception, but those invited to the church or to whom announcement is sent decide the question for themselves. Gifts are sent to the bride even if the sender be a friend of the bridegroom only. Frequently the best man sends a gift to the bride but makes a personal gift to the bridegroom, and the same may be done by his immediate family, but these are sent him direct and technically are not "wedding gifts."

Table silver is given by members of the families and friends, and a bride may let it be known that she is getting a specified pattern so that all will match. All silver is marked with the initials of the bride's maiden name, since the gifts are sent before her marriage. Wedding gifts are sent as soon after the invitations are received as possible, with the sender's card enclosed in a small envelope. Intimate friends may write "With best wishes" on their cards; others send

no message. There is no objection to a bride exchanging duplicate wedding gifts, since the giver's real object is to send something she can enjoy.

Gifts may be shown a few days before the wedding, friends who have sent remembrances being invited by informal note or telephoned message to come on a certain afternoon, when tea is served. Gifts are displayed in a separate room on white linen-covered tables, all of the same sort of gift (silver or linen or glass) being together whether large or small, and cards are left or removed as the bride chooses.

Gifts may also be displayed on the wedding day, and guests may go in and look at them during the reception hours.

ACKNOWLEDGING GIFTS

A bride should list all gifts received or write on the back of the sender's card what was sent, so she can make definite acknowledgment, mentioning what was sent. A note should be sent at once so that the bride will not be faced by a long list of acknowledgments at the last minute. When a gift comes from a married couple the note is addressed to the wife, but the wording includes the husband:

Dear Mrs. Gregory:

The charming etching came today and it was so good of you and Mr. Gregory to remember us so beautifully. Tom says it is to hang in the library, but I may persuade him to let it hang in a niche in the living-room that looks as if it had been built to hold that very picture. And when we are at home, you must come and see the picture—and us.

Sincerely yours,

Gracia Allen.

And, if Mr. and Mrs. Gregory appear at the wedding reception, when they greet the bride, the latter will again mention the "lovely etching."

The bride must be especially punctilious in acknowledging gifts from members of her future husband's family and from those she does not know intimately. Gifts may be sent by some older friends of the family who were invited only to the church or received announcements. The bride must be prompt and cordial in acknowledging such gifts. Only if they come from persons she thinks are actuated by a desire to force acquaintance, rather than by kindliness, should her acknowledgment be coldly formal.

THE REHEARSAL

Even the simplest wedding should be rehearsed lest unsuspected conditions mar the ceremony. The organist (or pianist) must be at rehearsals so the procession can be timed and learn to march with even and unhurried steps, and the processional must stop at a certain bar of music when the bride reaches the chancel with her attendants.

The organist plays and the ushers try out the march, with the rest of the party watching, to see whether the pace needs slowing or quickening, and then the entire procession tries the march, led by the bride's father and a substitute for the bride (who watches but never takes part).

At the foot of the chancel the ushers divide, followed by the bridesmaids, who stand in front of them. If there is difficulty, chalk marks may be made until drilling makes these guides unnecessary. When this is satisfactory, the clergyman, bridegroom and best man enter from the side and all positions are practiced, although no words of the service are read. Then the recessional is tried, until the organist has his cues for all the music.

ENTERTAINING THE WEDDING PARTY

Entertainments are given by intimate friends for the wedding party, the bridesmaids and ushers being included in

all these functions. The bride usually entertains her attendants at a luncheon, and her parents may give a dinner for the entire wedding party, including the bridegroom's family. Often a dinner is given for the immediate party and others are invited in to a dance afterwards. The bridegroom's dinner or supper to his best man and ushers is given the night before the wedding.

If the bridegroom's family lives out of town the bride's mother may invite members of his immediate family to her home, but usually they prefer staying at a hotel, and they are free to decline hospitalities if they desire.

Chapter XXI

THE WEDDING

FOR some reason Wednesday seems the most popular day for a wedding; Sundays and days in Lent are not generally chosen, and Friday being "fast day" in Catholic and certain Episcopal churches makes that an unpopular day.

The preferred hours for weddings are midday or afternoon, but any hour may be chosen, although at a morning wedding the bride is usually in traveling dress. High noon (exactly at noon), 4 p. m., 4:30 and 9 p. m. are the most popular hours, but the time is always on the hour or the half hour. The ceremony in the Catholic church is generally performed at mass, which is always in the morning, although this is not a compulsory regulation.

The Church Wedding

A small church wedding, at which only the immediate families are present, may be conducted with the informality of the small home wedding, but as a rule many friends are invited to the church ceremony, and in that case ushers are virtually a necessity. They should arrive an hour before time to make sure everything is in order. In some communities they drive first to the home of the bride and there receive their boutonnières and any last-minute instructions, but usually they go directly to the church, where the florist's messenger has left their boutonnières in the vestry-room, and there they also find lists (which the bride has prepared) of relatives and friends who will occupy the reserved pews. Here, too, they don their gloves and leave their hats.

They are assigned to certain aisles, those best acquainted with the families being selected for the center aisles. They make sure that the organist comes on time, the carpets and

awnings are in place, that men are in attendance to open carriage doors and take admittance cards, and that the first six to ten pews on each side of the center aisle are closed off by easily removable white ribbons.

As guests arrive an usher offers his arm to the lady and escorts her to a pew, the gentleman accompanying her following a step behind. Guests must always take the places assigned them by the ushers. If cards with pew numbers have been sent to the guests, they show these, but otherwise the usher asks strangers if they are friends of the bride's family or the bridegroom's and seats them accordingly, pews on the left being for the former and on the right for the latter. The first pew on the right is kept for the bridegroom's parents or next of kin; that on the left for the bride's immediate family.

The organist plays a musical program (usually selected some weeks in advance by the bride) for about an hour before the wedding party arrives, and guests take their places quietly, without visiting about, and speak only in lowest tones.

The bridegroom and best man arrive at the church together a quarter hour before time for the arrival of the bridal party, enter the church by a side door and wait until one of the ushers comes to tell them that the carriage of the bride's mother has arrived, and a few moments later they enter. The clergyman also waits in the vestry and is ready in ample time. Should any unforeseen delay occur, such as a motor accident, the best man telephones the bridal party to wait at the house and delay coming to the church until notified, and the organist is asked to continue playing until told that all is in readiness.

Before the bridal party leaves the bride's home, the motors sent by the bride's family have brought the bridesmaids to

the house, where they have been given their bouquets. Servants are sent on ahead to the church to be ready to take the wraps of the bride and her attendants in the vestibule and have them ready to put on again after the recessional.

The bridegroom's parents arrive at the church a few minutes before the bridal group and wait in the vestibule. The bride's mother comes in the first carriage from the bride's home, the maid of honor and bridesmaids follow, and the bride comes last with her father or the relative who is to give her away. Hers is the last car to arrive and waits ready to receive her and her husband, as they are the first to emerge from the church.

As the vestibule doors are closed after the bride's mother is seated she usually arrives a couple of minutes after the stated hour so that last-minute arrivals may be seated before the doors are closed to them during the wedding march. The ribbons are then removed from the front pews.

As soon as the entire wedding party is assembled in the vestibule, the head usher escorts the bridegroom's mother to her pew, her husband following; he then returns and escorts the bride's mother to her pew, and a signal is given the organist as he returns to the vestibule, the doors of which have been closed while the procession has been forming. As the head usher reaches the door of the vestibule the wedding march begins and the clergyman enters from the vestry, followed by the bridegroom and best man. They advance slowly, the bridegroom standing on the chancel steps to the right of the center aisle, facing the guests, the best man a little to the rear and left. The bridegroom removes his right-hand glove, holding it in his left hand.

At the same moment that the first strains of the wedding march bring clergyman and bridegroom, the doors of the vestibule are opened and the processional advances, the head

usher stepping into his place. First come the ushers, two and two; then the bridesmaids, two and two; then the maid of honor alone, followed by the bride on the arm of her father. If there is a vested choir, this precedes the ushers. The rehearsal should have timed the procession, but it is well for each couple to count six beats after those ahead have started before they put left foot forward, and the bride waits eight beats before she follows the maid of honor. While the procession advances slowly, it should not lag, and all eyes should be forward and not wandering over the assemblage.

Sometimes the bridegroom advances a few steps as the bride approaches, or he may wait at the chancel, receive her from her father, take her hand and lead her forward to where the clergyman stands.

At the chancel the ushers divide to right and left; the bridesmaids also divide and stand before the ushers; the maid of honor stands to the left of the bride's position.

The bride is at the left of the bridegroom during the ceremony and her father stands back and a little to the left of the bridal pair. When the clergyman asks, "Who giveth this woman to be married to this man?" the bride's father steps forward as the bride turns slightly towards him, places her right hand in that of the clergyman, saying in audible tones, "I do," and steps back to join the bride's mother in her pew. The clergyman places the bride's hand in that of the bridegroom for the plighting of the troth. He then ascends to the altar, the bride and bridegroom following with the maid of honor and best man, the latter two carefully keeping to the outside and not following directly behind.

The bride draws off her right glove and hands it and her bouquet to her maid of honor, the best man gives the ring to the bridegroom and the troth is plighted.

Should the bride have no near male relative, her mother steps quietly forward at the clergyman's "Who giveth," etc., places the bride's hand in that of the clergyman and steps down again, or she may rise and make response from her pew, though the former procedure is usually preferred.

The ceremony over, the clergyman quickly congratulates the newly-married pair, who lead the way, the bride on the arm of her husband and followed by the maid of honor, the bridesmaids and ushers in the same way they entered. The best man usually goes directly to the vestry, stopping to give the envelope containing his fee to the clergyman.

When there is a recessional the bridegroom does not kiss the bride at the conclusion of the wedding ceremony, but at a home wedding he does so.

ORDER OF THE WEDDING PROCESSION

Following is the relative order for various attendants, though few wedding parties would include all these groups:

The Processional

1. Vested choir, walking in pairs.
2. The ushers, walking in pairs.
3. Bridesmaids, walking in pairs.
4. Maid of honor, walking alone.
5. Flower girls, walking in pairs.
6. Ring-bearer.
7. The bride on her father's arm.
8. Pages, holding the bride's train.

The choir march to their usual position and do not join the *recessional,* in which the order is as follows, with the best man following the maid of honor if he does not go to the vestry:

1. The bride on her husband's arm.
2. Pages.
3. Maid of honor.

4. Flower girls.
5. Ring-bearer.
6. Bridesmaids.
7. Ushers.

Flower girls and pages are grouped in front of the bridesmaids during the ceremony, their position depending on space and the effect desired. The ring-bearer would stand next to the best man during the wedding ceremony.

The parents of the bride follow directly after the ushers and the bridegroom's parents come next. Ushers return to see that relatives of the bride and bridegroom and ladies who are alone are escorted from the church to their motors. The ushers and best man are usually the last to leave the church.

THE RECEPTION

When the bridal party has returned to the house, the bride's mother stands near the entrance of the room where guests are welcomed, the bridegroom's mother seldom receiving with her but standing near, and all guests make a point of speaking to both before going on to greet the newly-married couple, who stand together further in the room. The bride stands on her husband's right, the maid of honor on his other side, and beyond her the bridesmaids. Fathers of bride and bridegroom mingle among the guests, and the ushers do the same, sometimes also escorting guests to the bride. A butler may announce guests as they enter the room, but that is not necessary.

What guests say depends on the degree of intimacy, but they generally tell the bride's mother how lovely her daughter looked, are "glad to meet" the bridegroom's mother if she is a stranger, and perhaps tell her what a good friend her son is, or, "Wasn't it a lovely wedding?" and they always remember to "congratulate" the bridegroom but

never use that word to the bride, whom they wish joy or happiness. She in her turn is tactful, remembering what gift each guest sent, and which person came from a distance, and lets her reply show her very personal appreciation of their presence. She introduces her husband to friends whom he has not met, and both they and their guests are smiling, friendly and brief, so that the line may pass quickly.

Music is supplied by a concealed string orchestra, not loud enough to be overpowering, and guests stand about or find the few chairs near the walls and chat with each other.

REFRESHMENTS

A buffet meal in the dining-room is most satisfactory for managing a large crowd in a small house, the guests having such food as can easily be handled with a fork and spoon and needing no knife for cutting. Refreshments may be as simple or as elaborate as desired. Salads, croquettes of lobster or chicken, ices, cake, bonbons and coffee are all-sufficient. White grape juice, made sparkling with charged water, has taken the place of champagne in most homes.

Servants are present to help serve guests, and only a few chairs are provided for elderly guests, the others standing about. The bridal party is generally last to be served, and they sit down and take their time.

Wedding cake may be ready in small boxes on a table, and each guest takes a box with him, or the bride may make the first cut in a large cake, after which the butler cuts the rest and the cake is passed to each guest as he is served, the latter method being preferred where all are served at the same time.

At a seated meal the bride and bridegroom sit at the head of their table with the bridal party about them, and at another table sit their parents and the officiating clergy-

man, together with the nearest relatives. The bride's father takes in the bridegroom's mother, the bride's mother goes in with the bridegroom's father, and the clergyman sits on her left.

For a breakfast or luncheon the following suggestion may be modified to suit:*

Frosted Strawberries

Celery Bouillon Toasted Crackers

Olives Radishes

Ham Mousse Rice Croquettes

Macedoine Salad

Frozen Pudding Bride's Cake

Coffee Bonbons

THE DEPARTURE

After the meal there may be dancing, and the bride stays about an hour, dancing first with her husband. When she leaves she throws her bouquet to her bridesmaids at the foot of the stairs.

Her traveling gown is new, while the bridegroom usually prefers a dark-colored business suit that he has worn a few times. The maid of honor assists the bride; the best man, the bridegroom. The latter goes to the room assigned to him shortly after the bride disappears, changes his clothing, sees that railroad tickets are handy and waits at the head of the stairs for the bride, and they descend the stairs together to the waiting motor.

The bride's mother ordinarily will slip away from her guests and go upstairs to say farewell to her daughter, or she is sent for when the bride is ready to leave. The bridegroom's parents should also be notified by the bride, since the bridegroom may not realize that he will have

*Menu by Elizabeth Clausen Williams, editor of Household Department, Woman's Weekly, author and lecturer on household economics.

little chance for farewells after going downstairs, and his parents, especially if they are strangers and shy, will hesitate to intrude on the upper floors of the house without being invited to do so. But they will feel keenly not being given opportunity to say farewell to their son and new daughter and will be proportionately appreciative if that new daughter remembers to have them called to say good-by.

Before the wedding the best man has taken all but final luggage to the station and checked it, or to the local hotel where he has registered for the couple, inspected the rooms to see all is in order and may even have seen that a vase of flowers is placed, and has brought the keys to the bridegroom so that he can go directly to the elevators and not have his bride wait in the lobby.

The throwing of rice or rose petals is an old custom, as is the throwing of the "good-luck shoe," but the jolly leave-taking should not descend to boisterousness and vulgarity, to putting ribbons and notices on luggage or carriage or following the couple to hotel or train. The best man may follow alone to the train to see that all goes right there.

THE HOME WEDDING

A home wedding is carried on much in the same fashion as a church wedding except that the former is simpler, there are fewer attendants and a screen of flowers serves in place of the altar. No admission cards are sent, and guests are as prompt as at a church wedding and keep back of the families of the contracting parties when they step forward before the ceremony.

All arrangements are made carefully and planned to be in readiness a full hour before the one stated; guests try to arrive about a quarter hour ahead of time and are greeted by the bride's mother as they enter the room.

A carriage man and door man may be supplied by the caterer, or a maid to open the door as guests reach the steps (and before they ring) is often all-sufficient. A bride whose family is of limited means should not make display beyond what her family can afford, but let perfection of service and simple decoration take the place of an elaborate display. Wild flowers and home-made sandwiches, ice cream and cakes are preferable to hot-house blooms and caterer's fare to guests who know the latter to be beyond the means of their hosts.

A room is provided for the bridegroom where he can change his clothes after the ceremony, and there is one for the officiating clergyman to use when he dons and doffs his vestments. Neither the bride, her father nor the clergyman meets guests until after the wedding ceremony.

The ceremony is essentially the same as in a church. Two young girls may stretch ribbons to form an aisle, the clergyman enters from the side, followed by the bridegroom and best man, while the ushers step to the foot of the stairs until the bridal party starts down and then lead the way. If the bride's father is not living the bride may enter with her mother, who stands a few paces behind her until she gives her daughter away. But the daughter does not enter on her mother's arm.

As soon as the ceremony is over, the clergyman is first to offer congratulations, steps aside, and the young couple turn to face their guests. After the parents of bride and bridegroom have offered good wishes, the others come forward.

After about half an hour, refreshments are served—either a buffet meal or one at which guests are seated.

Women guests wear hats at a house wedding just as they do at a church, unless the bride asks them not to do

so. Only intimate friends remain to see the bride leave, unless there is dancing and the entire party stays to dance a little while after the young couple are gone; but generally the last of the guests leaves a few minutes after the bride's departure, on the assumption that the family wish to be alone.

While guests are not "received" at a church, the bride's mother, or, if she is not living, some other relative or friend delegated to the duty, greets all guests at the house wedding as they come or as they enter the house to the reception or breakfast.

THE COUNTRY WEDDING

The country wedding is much the same as one in town except that the bridal party sometimes dispense with gloves in summer and wear thin summer costumes, even the men in a garden wedding sometimes defying strict etiquette and wearing white. (See also page 17.)

HOTEL WEDDINGS

People living in hotels may use the offered house of a friend or may engage a suite of rooms at the hotel and treat it as a private house, with dressing-rooms, a large room where the ceremony is held, and private dining-rooms with special service provided by the hotel.

WEDDINGS FOR THOSE IN MOURNING

If the family of the bride is in mourning the guests at the wedding ceremony are confined to a few friends and relatives; the bride and bridegroom may each have one attendant, and possibly there may be ushers, but no other attendants. If the bridegroom is in deep mourning the bride will keep the wedding party small and have a quiet wedding out of deference to him and his family. All mourn-

ing is laid aside for the day, not even a mourning band being used, the bride and her attendant wearing all white and older members of the family wearing white, gray or plain (not mourning) black. A bridesmaid who is in mourning may wear any color for the day, since her costume is regarded in the light of a uniform for the occasion.

A guest in deep mourning either lays it aside for the time or goes only into a rear pew or the church gallery, where her weeds will not sadden the wedding party.

If there is serious illness or death, a family may recall wedding invitations and have the wedding ceremony privately performed on the designated day.

THE WEDDING ANNIVERSARY

For an invitation to a wedding anniversary the form of the usual wedding invitation is modified as follows:

1874–1924
Mr. and Mrs. Ira West
request the pleasure of
your company on the
Fiftieth anniversary of their marriage
on Wednesday evening, the ninth of July
at half after nine o'clock
The favor of an answer
is requested Fifty-three Easton Avenue

Chapter XXII

AFTER THE WEDDING

THE custom of making a long wedding journey is less popular than formerly. A short stay in the country or at the seaside, a honeymoon in the camp of some friend or an automobile trip may precede the settling in the new home.

As soon as the bride is settled, if her "at home" cards have given no dates, she lets her friends know when she may be found at home. Every member of the bridal party calls upon the bride's mother within a few days after the ceremony, and upon the bride as soon as she is at home to visitors.

The bride has her first experience as hostess and will generally do better to follow local customs at first if she has moved from her home town, since old inhabitants resent innovations by strangers while they will accept them once the bride is established in their own set. This does not mean she must not do any novel entertaining, but merely that she shall not transgress local social conventions.

Callers leave cards, and she must return all first calls within two weeks even if she neglects to return a second call and thereby terminates undesired acquaintanceships. She may call first upon elderly or invalid friends and relations of the bridegroom if they ask her to do so. She will make haste slowly in choosing her friends and try to gather a group of those she wishes to keep. In small towns the neighbors may call, or members of a church she attends, or the wives of business associates of her husband may visit her, but she can make no initial calls nor force the situation beyond offering to do church work such as she did in her

home city or joining some community association to make acquaintances.

The custom of inviting newly-married couples to teas, dinners and dances is usual. The young wife is punctilious in making necessary formal calls, but at first no return invitations are expected from her and she will do well to make her first entertaining informal, until she knows that her household will run smoothly and which people will mix. Better an informal tea, a small luncheon or a few friends invited to an informal dinner than more pretentious efforts that do not work out smoothly.

Older folk will invite the young people with no expectation of return in kind. Mrs. Gregory, social arbiter of Woodville, enjoys the opportunity of making the new daughter-in-law of her old friend Mrs. Thornton the guest of honor at a formal dinner, but she is quite content if, in return, young Mrs. Thornton proves herself a charming and courteous guest, says she has had a delightful evening when she bids her hostess good-night, calls within two weeks and some weeks later telephones to ask Mrs. Gregory to tea some afternoon when others of the older set, as well as some of the younger women, are to be present.

The bride is wise who is a good listener rather than a constant talker; who is friendly with her husband's friends and relatives, trying to overcome any coldness by tactful courtesy; who ignores any attempt to discuss her husband's friends, especially his women friends, and does not allow gossip about a former "sweetheart" to disconcert her. She probably had other men attentive to her before she made her choice and should take it as natural that her husband liked other girls before he met her.

Her home background will do much in establishing a bride in the esteem of her acquaintances. A shabby, dis-

orderly house, a carelessly dressed hostess or one who shows a lack of interest in others will keep a bride from being welcomed after such conditions become known, quite as much as will an over-pretentious house where refinement and culture are evidently lacking. The simplest home if attractively and artistically furnished is far more appealing to guests of real discrimination.

Chapter XXIII

CHRISTENINGS

NO FORMAL announcement should be made of births. A member of the family usually telephones or telegraphs nearest relatives and friends and sends notes to others. The custom of sending a tiny card with the baby's name and date of birth fastened to the mother's card with white ribbon is not strictly correct, despite its popularity in many communities.

News may be sent to local newspapers, to appear in the society columns, reading: "A son was born to Mr. and Mrs. Martin Westgate, of 18 West Terrace, on Tuesday, May 27th," and signed by a member of the family. This notice will probably read in the paper: "Mr. and Mrs. Martin Westgate, of 18 West Terrace, are being congratulated on the birth of a son on May 27th."

Before the date of the christening, godparents have been asked and their acceptance received. They are then told the exact time the christening is to take place, and others are asked by note or telephone to be present.

If a godparent is away from town he may accept the duty but let the parents know he cannot be present in person at the christening, so that a proxy may be asked to take his place.

Friends who have heard of the baby's arrival try to call and inquire for the mother and child. They may leave flowers or send a note of congratulation. Intimate friends usually give the mother some little gift for the child, while godparents send silver porringer or fork and spoon or bowl, marked with the child's name, date of the christening and the words: "From his Godmother (or Godfather)," followed by the sponsor's name and the date of the christening.

A boy may have two godfathers and a godmother; a girl two godmothers and one godfather, but any child may have less than the full number. Godparents are responsible for the moral welfare of their charges and see that they are brought to confirmation, and many godparents follow the European custom of regarding themselves as next in authority after the parents, assuming the child's upbringing in case of the death of the parents.

Christenings may be held in church after the Sunday afternoon service, invitations usually being extended only to sponsors, immediate families and close friends.

The child, in white dress and cap, is held by a nurse or some girl friend. The child's outer wraps are removed, sponsors and parents stand near the font, and the clergyman reads the service. Less intimate friends stand farther back or occupy the front pews.

Sponsors should have studied their duties and be ready to make responses, and the godmother must be sure of the name to be given the child. In fact, it is best to write the name out clearly and give it to the clergyman beforehand. The godmother takes the child and holds it until she places it in the clergyman's left arm, and, when the latter says, "Name this child," she gives the name slowly and distinctly so that he will be sure to get it correctly. After the baptism he returns the child to the godmother, who holds it until the end of the ceremony. Should there be no sponsor, the mother or nurse holds the child during the christening.

A reception at the home may follow the christening, where a buffet meal is served, or there may be a small dinner for the sponsors, the baby's grandparents and other near relatives and friends and the officiating clergyman. The baby is brought in for but a few minutes at a reception or before the dinner.

Week-day christenings are also correct, and when many are invited ushers may show guests to their seats.

The only difference between a home and church christening is that the parents receive their guests, have a room at the disposal of the clergyman for changing his vestments and a motor to take him to and from the house, and the clergyman removes his robes before returning as a guest. He is always asked to the reception or dinner, and his wife may also be invited. He enters the dining-room with the elder godmother and is always asked to say a blessing.

If the baby's mother is not strong enough to receive her guests, her mother or husband's mother will receive for her and she will have a comfortable chair near the font, her husband standing beside her. When guests congratulate her, she shakes hands but need not rise. As the christening no longer must take place within a month but sometimes is postponed until the baby is four or six months old, the mother is generally able to receive.

The white christening cake is cut by the baby's mother and a caudle or eggnog may be served and the baby's health offered by one of the godfathers: "Miss Alice Olivia West, may she live long and happily." The guests rise, touch glasses and drink the toast.

A fee to a Protestant clergyman is not obligatory, but it is customary for the child's father to give a check to be devoted to charity, and with it he offers a new bill or gold piece to the clergyman, five to twenty dollars, depending on his means. In the Roman Catholic Church there is a fixed fee, the donation being optional.

Chapter XXIV

FUNERALS

WHEN a death occurs in a family, the shades are drawn and a servant or intimate friend answers the bell and telephone and receives all messages. An undertaker is notified and an appointment made with him to arrange all details, a member of the family or friend consulting with the chief mourner to get an idea of what is desired. This friend or relative then makes definite arrangements with the undertaker and has a clear understanding as to service and charges so there may be no annoyance later.

The undertaker's first duty is to place flowers, wreath or crape on the door, white being used for young people, violet or black or dark wreath for older folk.

The clergyman is telephoned to or somebody calls on him and arranges for the hour of service, and any special remarks, hymns or readings are noted. Pallbearers are asked, and only illness or absence from the city permits refusal to serve. Only close friends or business associates are asked for this service, older men sometimes being asked for honorary service while younger men give active service. Six or eight are asked for the latter, but six to twelve may be asked for the former when a person of prominence has died.

The friend in charge sends notes or telephone messages or telegrams to those who should be notified; he also sends notices to the newspapers or writes these out for the undertaker to see to. If only the immediate family is to be present, the notice gives no time or place for funeral, saying, "Funeral private." "It is requested that no flowers be sent" is a usual request, and only nearest friends may ignore this. If no such words appear, friends follow their own

inclination, and may send flowers with their personal card attached and the words "With deepest sympathy" written across it, the flowers addressed "In care of" the chief mourner and arriving a few hours before the funeral.

If newspapers in other cities are asked to "please copy," as is done for persons well known in the other cities, bills for such notices are sent the family by these papers unless arrangements were made to have the undertaker handle such matters.

The undertaker tells pallbearers what their duties will be when they assemble at the time and place they have been asked to appear, and he sometimes supplies their gloves. They usually gather at the house and go to the church in motors provided for them, standing aside with hats off when the casket is carried past them out of the house by the undertaker's men. Custom varies as to whether they or paid attendants shall carry the casket into the church, but they always carry it from the church to the waiting hearse, or from the house to the hearse when the funeral has been a house service. No pallbearers are asked to serve for a child, but sometimes school friends follow as a group.

Friends gather in the church a short time before the appointed hour and take their places quietly. They wear dark clothing, but not mourning. If ushers serve, they do not offer their arms in escorting ladies to their pews. Pallbearers wear black cutaway or frock coats, black trousers and waistcoat, white linen, black tie, shoes and gloves and high hat.

When the funeral cortége reaches the church the doors are closed while all is put in readiness in the vestibule; then the doors are opened and those present rise as the procession passes down the aisle. The immediate family are directly behind the casket, the front pews being reserved for them

and for the pallbearers, who sit to the left. Old family servants follow and are given reserved pews.

In leaving, the mourners follow the casket in the same order that they entered except that the honorary pallbearers precede the casket. In a large city only intimate friends accompany the family to the cemetery, even pallbearers not always going; in the country it is customary for people to go to the cemetery, and the clergyman usually goes. Carriages are provided for the family, pallbearers and the clergyman, from house to church, church to cemetery and back to the house.

If the funeral is in the country, train cards are sent friends or they are advised that a car is reserved at a certain station to leave at a certain hour. Motors are sent to meet this train and carry those who come directly to the funeral and then take them back to the train for the return trip.

FEES

While no fee is demanded by the clergyman, it is usual to send a fee of ten dollars or more. The offering for Catholic church services is fixed, but no priest would refuse to officiate if a family were really too poverty-stricken to pay the usual amount. A carriage is always provided to take the clergyman to and from the funeral. Sexton and singers and organist are paid, the person in charge of arrangements seeing to this and also arranging the musical service.

THE HOUSE SERVICE

When a funeral service is conducted in the home, the undertaker supplies chairs and sees that the casket is in place and an open space left for the officiating clergyman. Either he or some friend of the family sees to the flowers being

arranged, and the friend takes all cards from flowers and may note on the back of each what flowers were sent, because the family may later wish to know.

If there is music it is at enough distance not to be too loud. The door is opened by an attendant without waiting for the bell to be rung, and friends come in quietly and seat themselves at once. When the service is over they rise and wait until the cortège has gone out, unless asked to go first. They follow their inclination about going up if the casket is open.

The immediate family, ready-dressed to go to the cemetery, as a rule listens from upstairs or from an adjoining room.

Some friend generally stays behind and sees that shades are raised. All flowers not taken along are sent to hospitals (excepting set pieces), chairs are removed by the undertaker's men, and all vestiges of the sad rites are removed before the family comes home. Somebody sees that light, warm food is ready for the nervously exhausted family on their return, and friends who must wait for trains or take long motor trips are also offered warm food.

MOURNING

Mourning is ordered sent from a local shop or some friend sees to it, as the women members of the family do not leave the house before the funeral service, if possible to avoid doing so. Customs vary, and we see less deep mourning worn than formerly, people being guided by their own wishes or by the expressed wishes of the departed, who sometimes ask that no outward signs of mourning be shown for them. In that case those who are left wear dull black or dark colors and, in summer, wear white (but not black *and* white). The best local shops will send somebody to consult as to costumes. Many persons no longer allow children to wear mourning,

because of its depressing effect, letting them wear white until after the funeral.

Black furs and sealskin are worn with deep mourning, as are diamond or pearl brooches, but not colored stones.

A widower wears black, with black or gray tie and gloves, and a black mourning band on his hat. Although frowned upon by some authorities, the mourning band on the coat sleeve is worn by many men who are supposed to know what is correct, especially by those who prefer the soft hat, on which the wide mourning band is impracticable.

No one in deep mourning appears at theater, dance, dinner or reception or in a restaurant where social gatherings are held, there being plenty of quiet dining-rooms which they may use. Many persons go to lectures, concerts and matinees after a month, and men sometimes go to small dinners and pay visits after that time, but women who have lost a very near relative seldom go out socially for six months and do not attend formal functions for a year. (For Weddings and Mourning, see page 186.)

The advice of the best local stationer should be sought as to current forms of mourning stationery and cards, the width of black border varying according to closeness of relationship and decreasing as time passes.

Cards and notes of condolence may be acknowledged by sending one's personal card with mourning border and envelope to match, with a few words: "Thank you for all your sympathy," or "With grateful appreciation of your kind sympathy."

Or, if hundreds of messages must be acknowledged, a black-bordered card may be engraved:

Mrs. Alexander Gerry
wishes to express grateful appreciation
of your kind expressions of sympathy

Sometimes a member of the family writes a few lines, and to a close friend such a note would be sent rather than an engraved form:

Father is too ill to write, but wants me to thank you in his name, for the beautiful flowers and kind message.

Chapter XXV

TRAVEL

THE traveler who desires comfort should make train, boat and hotel reservations in advance so that he may obtain desirable accommodations. If he makes last-minute plans, he must accept the best offered and not complain.

Heavy luggage should be sent to the train and checked through on the baggage car, the traveler carrying only an over-night bag and, possibly, a suit-case, but the lady in a city station who has more than the one small bag gets a "red-cap" or other porter to carry her bags from cab to train.

Traveling clothes are such as one would wear on a shopping tour, plainly tailored suit or plain silk dress and no jewels. On a short journey a lady retains her hat and gloves; on a long trip she takes both off, though she usually wears a hat to the dining-car.

She carries her own toilet requisites and wears in her berth a dark silk robe, so that in case of accident she can step out looking dressed, and she has a kimono or similar robe to wear over this when going to the washroom. Many experienced travelers dress in their berths and step out fully dressed and with hair neatly arranged. Of course, in state-room or drawing-room one may dress in comfort, but where one woman enjoys that convenience a dozen do not. A gentleman wears a coat in going to the washroom and does not use the aisle for a dressing-room.

Travel Conventions

If a gentleman does some little service for a woman traveling alone or on a long journey encounters her frequently, he may bow and speak if she seems willing to make "train

acquaintance," but he must not presume on such an acquaintance to offer to pay for meals, magazines or other purchases, and, once at their destination, should not expect to be recognized after he leaves the train unless they find mutual friends to introduce them formally.

Neither gentleman nor lady will discuss private affairs with persons met on trains, nor will they talk with friends so that they can be overheard. A lady may accept an invitation to a meal on a train if she meets a gentleman of her acquaintance, quite as she would to a restaurant, but she should not accept that courtesy more than once on a journey, and if they have any future meals together he should permit her to pay her share, her only concession being that he may tip the waiter for both. Similarly, he may buy fruit, magazines or any other article at her request, but allows her to refund for such outlays.

A young girl is not supposed to travel unchaperoned, but if she is obliged to do so she should be most careful in making acquaintances, either men or women, should appeal to the Pullman conductor for any information or aid she needs, and should not take advice or aid from a casual stranger if she is not met at her destination. A representative of the Traveler's Aid is at all large stations to help women in just such emergencies, and there is generally an information booth to recommend a safe cab-line, or a uniformed cab-starter for recognized lines is present.

TRAIN TIPS

The Pullman porter expects a tip of 25 cents for each day or part thereof, with extra pay for extra service, such as sending telegrams, making up berths at odd hours, etc. The man who carries bags to the train expects 10 cents for a single bag, while a quarter is enough for three that are

small and light-weight. The waiter in the dining-car may be tipped 15 cents for a light breakfast, but a quarter is given for luncheon or dinner service, or a little over once and a half that for two persons dining together.

The woman traveler visiting friends should be met at the station. If she is not, she gives her luggage checks to the transfer company and lets the "red-cap" put her hand-luggage in a cab, or she takes only her small bag in a street-car to her destination, letting the express company send out heavy bags with her trunks, and sent, if possible, prepaid.

AT THE HOTEL

A lady writes or telegraphs in advance for hotel reservations. Some hotels do not receive women who arrive alone at night without having made advance reservations. The letter or telegram should give date and approximate hour of arrival, and state whether room with or without bath is desired, or a suite of bedroom, sitting-room and bath, and whether maid or children accompany her. If she is to stay some time she should note that fact, as many hotels reserve certain floors for those who stay a week or longer.

On arriving at a hotel a boy takes one's bags and the traveler goes to the desk and registers, saying to the clerk as he signs, "I wrote for a room with bath (or suite) several days ago."

A lady signs herself as her name appears on her visiting card: "Miss Rosalie Gates" or "Mrs. Thomas Wood Gates," with town and State. A gentleman signing for himself alone would not put "Mr." before his name, but when his wife is with him he signs: "Mr. and Mrs. Thomas Wood Gates," with place of residence, and might add on the next line: "Three children, maid and nurse." But if the children are over fifteen years old the name of each is entered or several

daughters are grouped as: "The Misses Gates." Never sign "Thomas Wood Gates and wife" or "and family."

The bell-boy takes the room keys and hand luggage, leading the way to the rooms, opens windows and sees that the bathroom door is open and doors to neighboring suites locked. He expects 10 cents for each bag carried, or less if he has several small ones, and if ice-water is ordered he is tipped separately for that, and for each separate service during a guest's stay. The chambermaid gets 25 cents or more a day for a short stay, but is put on a weekly basis for a long stay. The porter who brings up trunks is also tipped.

A lady alone does not receive men visitors in her private sitting-room, but entertains them in one of the small public parlors. Hotel stationery is not used for personal notes, a traveler carrying a small supply of note paper with him for personal use.

IN THE HOTEL RESTAURANT

At the more pretentious hotels the waiter expects a quarter for serving a simple breakfast or luncheon and 35 to 40 cents for a meal costing under $3.00, with a ten per cent basis above that amount.

The newcomer waits in the doorway and gets the eye of the head waiter, who seats him. The guest takes the place assigned unless it is draughty or otherwise objectionable, in which case he asks quietly for another location, stating his reason.

A woman under no obligation to the head waiter need not tip him, but if she entertains much or demands other extra service from him, she should tip him generously before she leaves or at the time the service is demanded. A guest who stays long may tip his waiter once a day or a couple of times a week at a lower rate than does the tran-

sient guest. In less pretentious hotels 10-cent and 15-cent tips may be given for breakfast and luncheon service, but in few houses can less than a quarter be given for even the most modest dinner service by the transient. Guests who stay some time may sign their meal checks and pay them with their room bills.

When entertaining in a restaurant, the host or hostess arranges beforehand with the head waiter for a table, selects the menu and either pays the check before or arranges to pay it later, so guests see nothing of the financial arrangements. A dinner party gathers in one of the hotel parlors, and the host leads the way with the guest of honor. If a lady gives the dinner, some gentleman is asked to act as host and lead the way, and she enters last on the arm of the gentleman she chooses to honor.

FOREIGN WORDS AND PHRASES

Frequently Found on Menus

À, au, aux, à la, à le—In the style of. For instance, "chicken à la Maryland" is chicken, Maryland style, which happens to be jointed, dipped in flour, egg and bread crumbs, baked and served with white sauce.

À l'Anglais—English style, just as "à la Russe" is Russian style.

À la carte—According to the bill of fare. ("Table d'hôte" has opposite meaning.)

À la minute—Taking but a minute to prepare.

Ananas—Pineapples.

Anisette—Anise seed; also, an anise-seed cordial.

Artichauts—Artichokes.

Aspic—A savory jelly in which meat, fish or vegetables are served.

Au beurre—Buttered.

Au four—Baked.

Au gratin—Dressed with baked or sautéed bread crumbs; or, in the case of macaroni and a few other foods, with grated cheese.

Au jus—Served in its own juice (usually noted with roast beef).

Baba—A soft cake.

Banane—Banana.

Bar-le-duc—A preserve (usually of gooseberries or currants and eaten with cream cheese).
Bechamel—A rich white sauce made with stock.
Beignets—Fritters.
Betteraves—Beets.
Beurre—Butter.
Biscottes—Rusks.
Biscuit—Biscuit; also, sponge cake.
Biscuit Tortoni—An ice-cream made with crumbled macaroons.
Bisque—A rich meat or fish soup; also, a rich ice-cream made with macaroon or other cake crumbs.
Blanc—White, as "blanc de volaille": white meat of poultry.
Blanquette—Stew with melted butter; "blanquettes de veau": veal stew.
Bœuf—Beef.
Bombe glacé—A mold lined with an ice or ice-cream, the center filled with charlotte russe mixture and frozen.
Bordure—Border, of meat, vegetables or garniture.
Bouchées—Patties or tarts (literally: mouthfuls).
Bouillon—A clear, seasoned soup, usually of beef, chicken or clams.
Braisé—Braised (stewed and then baked).
Brioche—A light bun made with eggs, milk and yeast.
Brochet, Brochette—Skewered.
Café au lait—Coffee and boiled milk.
Café noir—Black coffee.
Caille—Quail.
Canapé—A substitute for the oyster course; small pieces of toasted or sautéed bread, covered with a spicy mixture of eggs, cheese, meat or fish.
Canard—Duck.
Cannelon—Stuffed and rolled-up meat.
Carré—Square.
Carte du jour—Menu for the day.
Casserole—Earthen pot; "en casserole": cooked in a casserole.
Cerises—Cherries.
Champignons—Mushrooms.
Charlotte—Fruit or beaten cream enclosed in a ring of bread crumbs or cake. Charlotte Russe is beaten cream in sponge cake mold; apple charlotte, a mixture of bread crumbs and apples baked.
Chateaubriand—Broiled fillet served with a Spanish sauce.

Chaudfroid—Game, meat or hard boiled eggs served in aspic with a mayonnaise or a French dressing (oil and vinegar and spices).

Chiffonade—Means, literally, "in rags." Minced meats with rice; minced vegetables in a salad.

Chives—An herb with an onion flavor.

Compote—Stewed fruit.

Confit, confiture—Preserves.

Consommé—Clear soup or bouillon boiled down until very strong.

Cotelettes—Cutlets.

Coupe—Cup: a frozen dessert served in a cup. Coupe St. Jacques is a lemon ice with fruit and maraschino, served in a cup or tall glass.

Courge—Pumpkin.

Crême—Cream; also used as part of name of cordials: crême de menthe, etc.

Crevettes—Shrimps.

Croquette—Minced fish, meat or fowl shaped, dipped in bread crumbs and fried. The word is also used to mean shaped like a croquette, as "chocolate croquettes."

Croûstade—Fried form of bread on which meat or fish is served.

Croûtons—Tiny squares or strips of bread browned in the oven for a soup garnish. (If served separately, a spoonful should be put in soup.)

Cuit—Cooked.

Demi-tasse—Literally, a half cup. Used to denote small after-dinner cup of coffee.

Dindon—Turkey.

Ecrevisses—Crabs or crawfish.

Émince—Hash or hashed.

En coquille—Served in shells.

Entrée—A small dish served between two main courses at dinner.

Entremets—Side dishes, relishes.

Escargots—Snails.

Escarole—Endive.

Farci—Stuffed.

Filet—A joint, fillet, slice of tenderloin of meat or breast of fowl.

Fines herbes—Herbs, parsley, sage, etc.

Fondant—Sugar boiled and beaten to a creamy paste, used for candy fillings and with rich desserts.

Fondue—A preparation of melted cheese on toast.
Fraises—Strawberries.
Frappé—Water ice frozen to consistency of mush.
French dressing—Salad dressing of oil, vinegar, salt, pepper and sometimes mustard or paprika.
Fricandeau—Larded meat or fish served as an entrée.
Galantine—Poultry, fish or meat flavored with herbs, boned, boiled, cooled and served in its own juice.
Gateaux—Cakes. *Petits gateaux*—Small cakes.
Gelée—Jelly or jellied.
Glacé—Chilled, iced, glazed (bonbons), frosted (cakes).
Grape de raisins—Bunch of grapes.
Grillé—Grilled.
Hachis—Hashed, minced.
Haricot de mouton—Irish stew. *Haricot de viande*—Meat stew.
Haricots—Beans.
Hollandaise sauce—A rich sauce tasting like a hot mayonnaise.
Hors d'œuvre—A relish preceding the soup, frequently in a canapé.
Huile—Oil.
Huitres—Oysters.
Jambon—Ham.
Jardinière—Garden style, the vegetables being served with the meat dish.
Julienne—A meat and vegetable soup, thin.
Macedoine—Marinated vegetable salad, the vegetables usually shredded.
Maître d'hôtel—The steward; also, the name of a favorite butter sauce; also often applied to any dish specialty concocted by the chef.
Mariné—Pickled, marinated.
Marrons glacés—Candied chestnuts.
Mayonnaise—A rich salad dressing made with egg, oil, etc.
Meringue—Sugar and white of egg beaten stiff, usually used as a cake or pie dressing and baked a delicate brown on top; also, meringue shell filled with ice-cream.
Miroton—Cold meat warmed in various ways and served in circular form.
Mousse—Heavy cream, beaten stiff, flavored and packed in ice to harden before serving. (Is not beaten while freezing as is ice cream.)
Moutarde—Mustard.

Mouton—Mutton.
Noisettes—Nuts, or nut-shaped; also, small fillets.
Oie—Goose.
Oignons—Onions.
Œufs—Eggs.
Pain—Bread.
Pané—Breaded.
Panaché—Mixed; usually refers to a dish made up of two or more ingredients.
Paprika—Hungarian sweet red pepper.
Parfait—Literally, perfect; usually used for a frozen sweet with syrups.
Paté—A pastry (as: paté de fois gras—a pastry containing fattened goose livers).
Pêche—Peach.
Petits fours—Fancy cakes or biscuits.
Petits pois—Green peas.
Pilau—Turkish dish of meat and rice.
Piquante—A sauce of several flavors, acid predominating.
Poire—Pear.
Poisson—Fish.
Poitrine de bœuf—Brisket of beef.
Polenta—An Italian mush of ground chestnuts or Indian meal.
Pomme—Apple.
Pomme de terre—Potato (literally: earth apple).
Pommes en cage—Apple dumplings.
Potage—A thick soup.
Pot-au-feu—Boiled beef with broth.
Poulet—Chicken.
Poussin—Young chicken.
Printanière—Spring style, usually meat served with green vegetables.
Purée—Thick vegetable soup.
Quenelles—Forcemeat with eggs, bread and seasoning, shaped in small ovals, poached and used as separate dish or garnish.
Ragout—Rich stew of meat and brown sauce, sometimes vegetables stewed with the meat.
Raisins—Grapes.
Raisins sec—Raisins.
Ramequin—A small, single-portion baking dish; or, pastry shell used as a ramequin.

Ravigote—Sauce with shallots.
Réchauffé—Any reheated dish.
Remoulade—Similar to mayonnaise except that eggs are hard-boiled and mixed in a mortar with mustard and the other ingredients.
Ris de veau—Sweetbreads.
Rissole—Minced meat or fish, rolled in pastry and fried.
Rognons—Kidneys.
Rôt, Rôti—A roast, usually of meat.
Rôtie—Toast. *Rôtie au beurre*—Buttered toast.
Roux—Mixture of butter and flour for thickening soups.
Salade—Salad.
Salmi—Ragout of game, half roasted, cut up and stewed.
Saucisson—Sausage.
Sauté—Sautéed: quickly fried in butter or other fine grease.
Sec—Dry.
Sorbet (Italian: *sorbetto*)—A sherbet.
Soufflé—Puffed (often applied to a light, well-beaten omelette, which is also sometimes sweetened).
Suprême—The best portion of any meat, as: beef tenderloin, breast of fowl, etc. Sometimes used to designate a fancy ice or special dessert.
Sur planchette—Planked (as: planked fish).
Table d'hôte—A complete menu at fixed price, little or no choice being allowed.
Tartare—Acid, as sauce tartare.
Tarte—Tart. *Tartelette*—A little tart.
Timbale—A pastry in a mold form for filling.
Torte (German)—A rich cake made from cake crumbs, eggs and almonds.
Tranche—Slice. *Tranché*—Sliced.
Tranche de lard—Rasher of bacon.
Truffles—A species of fungus used in seasoning and as a garnish.
Tutti-frutti—Ice-cream of mixed fruits.
Veau—Veal.
Volaille—Poultry.
Volatile—Little birds, such as quail, pigeons, etc.
Vol-au-vent—Patties of light puff paste, made without a mold and filled with meat, fish or preserves.

[*Note.*—A number of the above words may be found on menus with a double e—(ée)—final, when modifying words of feminine gender.]

STEAMER TRAVEL

The etiquette of travel is much the same on a steamer as on a train. On coastwise trips, where one has no permanent seat at table, the waiter is tipped at each meal. On a longer voyage seats are assigned by the dining-room steward (and do not object to "second table"—many seasoned travelers prefer the later meal hours) and waiters are tipped at the end of the trip.

People dress plainly on transatlantic vessels, and the more socially exclusive persons make no display of jewels or finery even on the vessels on which one is supposed to wear evening dress to dinner. The women wear very simple and conservative evening or afternoon dress, and gentlemen wear cutaways or Tuxedos, not full dress. On the smaller vessels many men wear dark business suits, and the women afternoon dresses, at the dinner hour.

People are supposed to bow to those next them at table each morning and evening, and they may exchange general comments. They may speak to those whose deck-chairs are next to theirs, but should not intrude on persons who evidently prefer keeping to themselves, and should not claim land acquaintance on the basis of steamer acquaintance unless sure this is desired.

Tips on a steamer may be roughly reckoned as slightly above ten per cent of the price of the ticket. The following are average amounts, being rather lower on unpretentious boats and higher on the most expensive liners:

Room steward or stewardess	$5.00
Deck steward	3.00 to $5.00
Bath steward or stewardess	2.00 to 5.00
Dining-room steward	5.00
Lounge steward	2.00 to 3.00

(This last only if books, stationery, etc., have been asked for.)

The person who makes no demands on the deck steward pays the minimum amount, but always tips him, since he sees after chairs, rugs, etc.; but the bath steward is not tipped if one does not need his services. The orchestra usually gives a concert for charity, and a couple of dollars should be donated to that. The man who carries luggage aboard is tipped at the time the service is rendered.

If the services of the ship's doctor have been required, some lines permit him to send a bill; others leave it to a passenger's option. In the latter case a minimum of $3.00 should be sent him, with an average of $2.50 for several visits. This is put in an addressed envelope and entrusted to the purser.

On leaving the steamer it is courteous to say good-by to the captain and all officers with whom one has come in contact, although on lines where officers have nothing to do with the passengers this is unnecessary.

WHEN ABROAD

Since foreigners can judge America only by the Americans they encounter, we should be doubly careful that we are as well-mannered abroad as at home; yet many Americans indulge in loud and vulgar behavior from the moment they step on shipboard until they are home again and thus create an unfortunate idea of American manners.

Women traveling alone must be especially careful to write in advance for rooms at hotels and pensions, since European women of better families do not travel alone, and while Europeans now understand that respectable American women do so, care must be taken to maintain one's dignity at all times to avoid misunderstandings. No young girl should travel unchaperoned in Europe, and while several together frequently do so, that cannot be considered as within the bounds of "etiquette."

Remember that passports and luggage must be examined each time a frontier is crossed and that on entering England dogs must go through quarantine.

Many persons in America have the courtesy to say "Good morning" to their waiter and on entering shops, but in Europe this is almost obligatory, and while they may not understand our words, they do grasp the meaning.

Both in Europe and America the traveler does well to utilize the hotel service in buying railroad tickets and berths, transferring luggage and hiring motors for special trips. On arrival at a hotel the porter will take trunk checks and have all luggage taken to the rooms and transport charged on one's bill.

The person traveling with hand luggage only is sometimes asked to pay for his room in advance. Hotel men are shrewd readers of character, and this request seldom comes to the average traveler; but as one canny old Scotch hotel-keeper said, "Never offer to pay in advance and never refuse or be offended if you are asked to do so. The hotel may just have suffered a run of bad luck with seeming gentlefolk who did not pay, so you have no right to feel offense."

And remember that in travel a smile and courteous request gain good-will that no amount of tipping will purchase. The courteous person who can fee but modestly gets better service than does the person who thinks to salve insolence with big tips.

PENSION, LODGING AND BOARDING-HOUSE

Whether in an American boarding-house, French pension or English lodgings, the guest should be courteous to all, but extend intimacy to none. When people sit at the same table they greet each other, but are slow to force further acquaintance. Bedroom and dining-room attendants are

tipped once or twice a week, the total tips equaling a trifle over ten per cent of one's bill.

Ladies do not entertain men guests in their rooms even if they have a private sitting-room, unless other women are present, and even then late hours are never kept.

Chapter XXVI

AUTOMOBILE AND CARRIAGE COURTESY

IN a motor, as out of it, well-mannered people are considerate of the rights of others. Such consideration would naturally prevent a driver from parking where he blocks an entrance walk; from speeding in city streets or frequented country roads; from driving with one light so that his car may be mistaken for a motorcycle; from starting ahead with speed on the "go ahead" signal without giving pedestrians time to get out of the road; from tooting horns instead of ringing door-bells to call people, and from doing the thousand and one inconsiderate and dangerous acts that sometimes make us wonder whether some motorists leave their good manners and good sense at home when they go driving.

Seating Rules

A lady keeps the right-hand seat in her own car except, obviously, when she is driving, and only for the most distinguished guest would she relinquish her place: the wife of the President or of the Governor, for instance. A gentleman gives the right-hand rear seat to a lady, either in his own car or carriage or in a taxi, and a lady is not seated on a gentleman's left in any vehicle, since in Europe the left-hand seat is offered only to a woman of doubtful reputation; wherefore an American does not lay a lady open to being misjudged by anyone having the European viewpoint.

Young Folk and Motors

A young girl may motor about the country with a young man in the daytime, but she does not go with him unchaperoned after nightfall nor do they stop for meals at roadhouses.

Young people going out together in the evening should have a chaperon. In many communities several young people are permitted to go together in a motor to some evening party, the parents counting on numbers as substitute for a chaperon, and insisting that "the last girl home" shall be accompanied by some masculine relative or that two girls who live near together shall be last. But while this is widely accepted local custom it is not "etiquette."

WHEN THE CAR WAITS OR RETURNS

When paying a call one's motor waits, drawing away from the walk and turning, ready to drive up when the house door opens for the departing guest. The chauffeur has the door open and stands waiting to close it when the occupants are settled and have given their orders.

At theater, dance or opera the carriage-opener gives the gentleman of a party a carriage number and repeats this to the driver, telling him when to return, or the gentleman may give his order for return. When the party is ready to leave, the gentleman gives the carriage-man the number, which is then called, and when the motor draws up the door is held open for the party to enter, the carriage-man being tipped by the gentleman who is last to enter.

Guests invited to dinner and theater may ask if they may have their cars call back to take the party from dinner to theater or from theater to supper or dance, but a comparative stranger, invited for the first time, would not make such an offer unless he was very sure it would be acceptable to his hosts, nor would it be made to people who had a number of cars or a motor coach for such purposes. (See page 58.)

HOUSE GUESTS

House guests are met at the train, especially in the country, although the hostess does not drive down to meet men

guests, but sends the car for them. When people go to the country to a wedding or funeral they are told what train to take (and may be given train cards that serve in lieu of tickets) and are met at the train and taken back for the return train.

MOTOR TOURING

When invited to make a tour, the guest should take as little luggage as possible, a dressing-bag large enough to hold a complete change being all most cars can accommodate for each of the guests. Extra changes may be expressed from home to meet travelers at certain points en route and soiled clothing expressed back home.

On an invitation trip the host pays all hotel bills and for any refreshment taken, and, of course, all supplies for the car. The guest pays for any small personal expenditures and is careful not to do anything that may add extras to his host's bill. He makes the best of inconveniences suffered, keeps his eyes and ears open and his mouth closed in case of accident, and never offers unsolicited advice or "drives from the back seat."

If friends are asked to share a trip or make arrangements to carry expenses on shares, the guests pay their own hotel and restaurant bills and one person is deputed to keep track of gasoline, oil, repairs, etc., and these are paid *pro rata* at stated intervals.

When touring, many persons are forced to camp sometimes, and others could manage the tour in no other fashion. But when tourists stop at hotels they should freshen up before going into the dining-room, and most women can have at least one soft silk dress that takes little space in a suitcase and will keep them from being conspicuously shabby when entering a roomful of well-dressed people.

At camp, either by the roadside or in a tourist camp, parties should show the same consideration that they would in a house, clearing up all litter before they leave and going about their daily affairs quietly. Courtesy, but not familiarity with strangers, should be the rule of the tourist camper.

When going abroad, the American Automobile Association (of New York) accepts blanket deposits for members and thus assumes responsibility that relieves travelers from paying deposits on customs duties in each European country.

Chapter XXVII

TELEPHONE ETIQUETTE

COMMON sense has sanctioned the use of the telephone in issuing all informal invitations, but some hostesses prefer the written invitation because it obviates all possible misunderstandings, while others send a little confirmatory note for the same reason, after an invitation has been given and accepted by telephone.

Besides being a time-saver, the telephone makes possible special arrangements that would be difficult in an interchange of notes. For instance, if Mrs. Gregory telephones to ask Mr. and Mrs. Young to spend a week-end at her country place, the latter might reply that she is sorry but that Mr. Young will have to be back in town for an important business engagement at nine o'clock on Monday morning and he could not get back from Rockmere in time for that.

It will then be easy enough for Mrs. Gregory to say that they could come anyway and take the eight o'clock train back on Sunday night, or, if she wants guests who will stay over, she can say she is "so sorry and they must come some other time." But if Mrs. Young had received her invitation by mail and replied in the same fashion, a cumbersomely long correspondence would have been required to settle a point that took two minutes over the telephone.

But if the matter is settled by telephone Mrs. Gregory will do well to send a note saying:

My dear Mrs. Young:

We are expecting you and Mr. Young at Rockmere on Friday afternoon. A good train leaves the Pennsylvania Station at 4:15 and there is another at 4:37, either of which brings

you here before six. We will meet both trains and will also see that you get the 8:00 p. m. train on Sunday night as we planned. Sincerely yours,

Anna Gregory.

If a servant answers the telephone, Mrs. Gregory says, "Is this Laurel 5746?" and upon receiving an affirmative answer, continues: "Will you ask if Mr. and Mrs. Young will spend the week-end from Friday afternoon, June sixth, to the following Monday, at Rockmere with Mrs. Gregory?" The speaker may add her telephone number.

After conveying the message to Mrs. Young, the servant calls up Mrs. Gregory's home and says: "Will you please tell Mrs. Gregory that Mr. and Mrs. Young will be pleased to come to Rockmere on Friday the sixth and thank her for asking them." Or the message may say that they "are sorry they will be unable to spend the coming week-end at Rockmere because of a previous engagement."

The same general forms are used for invitations to luncheon, informal dinner, a dance, theater or cards.

As only the family and a few intimate friends are asked to a christening and invitations are always informal, they may well be telephoned, asking guests to come to the baby's christening at a given time and place. *What, when* and *where* are the three essentials in a telephoned invitation.

A guest in a house should, after making a long-distance call, get the operator again and find out the cost so that he may reimburse his host.

A lady who has been a house-guest may telephone or telegraph her safe arrival home, but this does not excuse the sending of a note of appreciation.

Friends may be notified of a death by telephone and pall-bearers asked, but notes should be sent the latter on acceptance, telling when and where they will be expected to serve.

Anybody called from a dinner or other social group by a telephone message turns to the hostess and says, "Please excuse me," as he rises to go.

WHEN A TELEPHONE IS NOT USED

No formal invitation is sent by telephone.

No formal invitation is accepted or declined by telephone.

No written invitation is answered by telephone unless a telephone reply is requested.

Notice of an engagement or marriage is not telephoned to a newspaper, but some member of the family writes a signed note to the society editor.

Conversations on private matters are not conducted over a telephone if avoidable, since "listening in" is always possible.

BUSINESS COURTESY AND TELEPHONES

When calling a person to the telephone it is discourteous to have a servant or secretary call and then say: "Mr. Jones? Hold the wire. Mr. Smith wishes to speak to you." Unless Mr. Smith is a very important personage or an invalid or Mr. Jones' employer (in which case he has a right to dispose of the latter's time) it is an impertinence for Mr. Smith to save *his* time at the expense of that of the person he calls. Only when repeated efforts have made this necessary does Mr. Smith let Mr. Jones wait, and he then at once explains and apologizes.

"Hello" is seldom heard over the telephone any more. Business houses usually begin a conversation: "Normal 2998? This is Southern, Walton and Company, Mr. Walton speaking. May I speak with Mr. Thomas Allen, repair department?" Similarly, a lady, after finding that she has the correct number, gives her name and asks for the person she wishes, or delivers her message in the third person (if a servant answers the telephone).

Giving the number you desire with a rising inflection, as in asking a question, is the proper form of finding out whether you have the correct connection. Asking, "What's your number?" or "Who is this?" are both forms resented by people so addressed. Many people reply to such questions, quite correctly, "What number are you calling?" without giving their own telephone number, since it is the place of the calling party to state the number he desires.

Any continued trouble with connections or service should be referred to the manager's office and not taken up with the operator.

Chapter XXVIII

CLUBS AND THEIR CUSTOMS

WHILE one may suggest that he would like to join a political, civic or social service club, he may not ask to be proposed for membership in a purely social club. If conversation leads up to it, he may say that "the Blank Club seems to him one of the most worth-while clubs in town," or "That is a club one would be proud to join," but he does not wait for any rejoinder and the friend addressed may either ignore the remark or offer to propose his name. In many clubs of limited membership the endorsement of members may be pledged for years ahead, so that nobody need feel offended at not being at once asked to join. Nor does a member introduce a candidate unless the latter is one who fits both socially and mentally with the membership.

Time was when a woman's club was cultural, civic or philanthropic, where members were supposed to work for some cause. But since women have so largely invaded the business world there has grown up a type of woman's club similar to a man's: the down-town home of its members, whose work is done elsewhere and who use the club as a place of rest and relaxation. But in all clubs, men's or women's, social or with outside object, certain rules of conduct are the same.

A Good Club Member

pays all dues and bills promptly.

Is always courteous and never forward.

Waits, when newly-elected, for older members to make first advances.

Makes complaints to proper officials, not criticising to other members or outsiders.

Greets neighbors at "common" or "club" table, and does not intrude upon slight acquaintances at private tables.

Introduces only such guests as are acceptable and apologizes for any annoyance caused by a guest.

Pays his guest's bills.

Is ready to give service or funds within his means when asked to aid the club.

Bows to fellow-members known by sight, wherever met, this being especially true in the small-town club.

Resigns in good standing.

A CLUB GUEST

conforms to the club's rules and is careful to ascertain these.

Does not enter a room that may be reserved for members, men being especially careful in a women's club, and women in a men's club, to observe this regulation.

If using a guest card: pays all own bills; does not tip if rules forbid; does not introduce others on his guest card; waits to be spoken to by members, beyond the courteous passing of the time of day.

In a number of men's clubs certain rooms are set aside for the wives of members and their friends, but women should not go beyond the rooms assigned them.

IN A WOMAN'S CLUB

a very young woman does not entertain a group of young men unrelated to her unless other women are invited or unless it is a business meeting in a professional club.

Women do not smoke in a club lounge or dining-room, unless rules permit, as they generally do in the professional or athletic club, but not in a General Federation club.

Gentlemen will not smoke in a woman's club unless permission is asked and granted.

IN GENERAL

All club members say "Good morning" or "Good evening" to their regular waiters and other attendants and at holiday season give their share to the collection that is

usually taken in lieu of scattered tips throughout the year.

The country club is more of a family club where men and women frequently have equal rights. Here the usual canons of good taste should rule. Noisy parties are objectionable, and women members should not allow children to turn club rooms and porches into playgrounds. A young woman may lunch alone with a man, but only as one of a group does she dine with him.

The club is a legitimate means of making friends, but no member should presume on club friendship for social advancement. Working on committees with prominent citizens does not give the right to presume to more than bowing acquaintance outside the club unless the prominent or older member makes first advances. Time and patience must be relied upon for gradual growing of friendships.

Chapter XXIX

FLAG COURTESY

CERTAIN rules and regulations govern the handling of our national flag and the marks of respect due it. These include army and navy regulations as well as rulings of patriotic societies.

Military spectators stand at attention when the flag is raised or lowered, and civilians should stop walking, or rise if seated, and stand at attention. Civilian men hold the hat in the right hand over the heart; women should place the right hand over the heart. In a foreign land men pay the courtesy of raising the hat when the flag of that land goes by, just as we would expect that courtesy from foreign visitors to our flag.

In a Procession

The national flag is carried to the right of all others.

A flag should not be used to veil a float, nor must it ever be allowed to trail on the ground or in water. Use striped bunting for decorations, but do not drape the national flag over the body of a vehicle or automobile hood. Fly it from a staff attached to the vehicle.

Display on Private Property

When a flag is hung as a banner it is customary to suspend it so that the union jack hangs to the north or east (as determined by the location of the building to which the flag is attached). On a street running north and south, on the east side the field of blue would be in the upper left-hand corner as you face it from the street; on the west side of the street the field of blue would be in the right-hand

corner as faced from the street. Similarly, the field should be in the right-hand corner on the north side, and on the upper left-hand on the south side of the street. If the flag is draped across the street the blue field should be up.

If hung from a window, suspend by the edge as it is usually attached to the pole, with blue field to the left; if two flags are hung their cantons should be together.

When national and State flags are together, the national flag is at the right.

When a number of flags are grouped together that of the United States is at the top. If a foreigner wishes to raise his flag in this country he must place that of America above it, or to the right, if they are crossed.

The flag must not be festooned, tied in a knot or in a rosette. Use red, white and blue bunting for such purposes.

A flag should not be used as a ceiling covering, draped over a chair or over the speaker's desk or on the front of a platform, but should be displayed above and behind the speaker's desk or at the right of the audience as they face the platform, while State or service flags are on the left.

The flag is not to be used as part of a person's clothing nor as an embroidered decoration on handkerchief, cushion or similar article that is utilitarian.

The flag is hoisted at sunrise and lowered at sunset on government property, but a few years ago a ruling was passed allowing the flag to fly at night on civilian property. Nevertheless, it is in better taste to lower the flag at sundown unless it flies in a spotlight and is therefore visible at night.

Whenever possible, fly the flag free from a pole so that it catches the breeze, rather than have it flat against a wall.

The flag should be unfurled before raising it and be caught up so it does not touch the ground (or water) in lowering it.

The flag is half-masted as a sign of mourning, but is first run to the top of the staff before being half-masted; when lowering it is again run to the top of the mast before being lowered.

On the casket at a military funeral the union is at the head of the casket and over the left shoulder of the soldier, and the casket should be carried foot first, the flag not being allowed to touch the ground, nor should it be lowered into the grave.

When flags are used in unveiling a monument they should be drawn up and not allowed to fall to the ground.

A flag hung upside down is a signal of distress.

Do not dip the national flag. Regimental colors, State or institutional flags are used for such salute.

WORN-OUT FLAGS

Old, faded or worn-out flags should not be used as secondary decoration, but should be destroyed, preferably by burning, to prevent their being misused as rags for cleaning and similar inappropriate purposes.

Chapter XXX

DRESS FOR VARIOUS OCCASIONS

WHILE there is constant change in minor details, general styles hold good, and the person who is not sure what to wear on a given occasion is always safe to escape notice if he (or she) wears well-made, inconspicuous clothing, with accessories—hat, gloves, shoes and ties—in accord with the rest of the costume. A well-dressed person is always immaculately neat and clean in person as well as in garb and as particular about the clothing that does not show as of that which does.

The person who must be economical in the purchase of clothing will do better with a few well-tailored garments than with a large array of poorly made ones. A man with dress suit and Tuxedo, a cutaway coat and dark gray striped trousers and a dark-colored sack suit for business, with the proper accessories of shirts, ties, socks and shoes and one high hat and a soft one, is equipped for any occasion excepting for sports.

The woman with one good tailored suit, a long coat conservatively made to suit for day or evening, a couple of afternoon frocks of silk and a dinner-dance frock (low-necked and sleeveless or with very short sleeves), a silk sweater, sports skirts and a few blouses, is able to accept any sort of invitation.

Dress for Women

Full dress is proper at balls or formal dances, at formal dinners, in opera boxes; and at theater or dinner if people are going on to a dance afterwards, if a moderately thick scarf is thrown over the shoulders.

Married women wear jewels, but a single fine ornament is preferable to many showy ones, and people dress more conservatively for a dinner or the opera than for a ball. Jeweled hair ornaments are worn at a ball or in an opera box. With full dress women wear an opera cloak and long white gloves, and have slippers and hose to harmonize with their gowns. Fur-lined opera boots are procurable to wear over slippers when outdoors, and a scarf takes the place of a hat if any head-covering is worn. With the little crush hats now obtainable, the suburbanite can come into town for the evening wearing a hat and slip this into her opera-bag when taking a taxi to her city destination.

For the dinner at a fashionable restaurant, an informal dinner party, theater, concert or opera, when not a gala night and one is not of a formal party, informal dinner dress is worn. This has short sleeves, is moderately low in front and fairly high in back. In the fashionable restaurants in larger cities ladies wear evening gowns and no hats, hats never being worn with full dress and always being worn in public with day dress.

A débutante wears no jewels except the simplest brooch or chain, and her gowns are always simple and girlish. At a ball she wears delicate colors and filmy materials, long white kid gloves and slippers, and hose to match her gown. At theater, opera or dinner her dress is designed to heighten her youth and attractiveness and is therefore never brilliant in color or elaborate in design.

For the formal luncheon, wedding, daytime reception or tea, gowns of cloth, velvet or silk are proper. Hats are worn; also, white or pearl-colored gloves.

The costume worn to church is inconspicuous, dark colors in winter and light frocks in summer being preferred, but neither sports clothing nor elaborate dress such as one wears

to garden parties is appropriate. A small hat is always worn to church.

While New York follows the English custom of preferring side-saddle for women past school age, we find women farther west insisting upon the safer cross-saddle position and considering tan or dark well-tailored riding habits, with coats cut about to the knee, as correct. Many of them have cloak or wrap-around skirt to don when they dismount if they do not ride directly home. The horsewoman must have her hair neatly coiled or netted and wear low-heeled boots, leather gloves and conventionally shaped hat.

The tea-gown, that cross between full dress and a wrapper, is worn at home for tea and may be worn at the family dinner, but ordinary negligée is not worn outside one's bedroom.

GLOVES AND ACCESSORIES

Fabric gloves are suitable for street wear, as are heavy leather, suède or doeskin. Black suède is considered better form for deep mourning than glossy black. White kid gloves are worn at dinners, formal dances, the opera, theater, luncheons, teas and musicales. Gloves are taken off when one sits down to luncheon or dinner, and are laid on the lap. Gloves may be taken off or retained at a buffet supper or lunch, but are always removed when one is pouring at a tea or plays cards.

The hostess does not wear gloves when receiving guests at a dinner, luncheon, tea or card party, but she does wear them when receiving at a formal dance, ball or reception.

A hostess does not wear a hat in her home, but wears one when giving a luncheon at a restaurant or if giving a garden party.

Guests retain hats at a wedding, reception, funeral, chris-

tening, luncheon or tea or garden party and when calling and at a musicale.

WHAT A GENTLEMAN WEARS

A gentleman wears nothing conspicuous. Showy jewelry is always taboo, and brilliant ties and gay socks are permissible only with sports clothes. He is immaculate as to cleanliness and neatness, keeps his hair carefully cut and is either clean-shaven or has his beard or moustache close-trimmed.

For business he wears either sack suit of homespun or other rough-surface material or a cutaway coat and waistcoat of black with trousers of dark gray stripe. With the sack suit is worn white or inconspicuously striped linen, with turned-down or wing collar, a dark or gray four-in-hand, a derby or black or gray felt hat, black shoes and socks and dark or tan doeskin gloves. The same is worn with the cutaway except that linen should be plain, not striped. Brown or tan shoes are sometimes worn in summer, but the bright yellow shoe is never correct.

For the day wedding, afternoon call, matinee and reception, the black or Oxford cutaway, with waistcoat to match, or pearl or white, and with striped gray worsted trousers, should be worn. High silk hat, wing or poke collar on a stiff or pleated white shirt and pearl four-in-hand to match the gloves make the most acceptable style, and either high kid shoes or Oxfords with spats are worn. For the afternoon tea, promenade, or to wear to church, the waistcoat to the cutaway would match or be of fancy fabric, the four-in-hand would be black and white, gray mixture or biscuit, and a derby might be substituted for the high hat, though the latter is preferable.

For the evening wedding, ball, reception, formal dinner, theater and opera, full dress is worn: swallowtail coat;

white waistcoat of piqué or silk, either single or double-breasted; trousers of same material as the coat; high silk hat; a poke or small wing collar on a stiff linen shirt; a white bow tie of piqué or linen lawn; white glacé gloves, and patent-leather Oxfords or cloth-topped patent-leather buttoned shoes.

To an informal dinner, club, stag or home dinner, a country dance or to dine on shipboard, a gentleman should wear a Tuxedo jacket of black or Oxford gray with trousers to match and waistcoat to match or a white double-breasted style with stub ends; derby or soft hat, pleated white shirt of piqué or linen with wing or fold collar, black tie and shoes of gunmetal or dull calf. Gloves should be gray suède, tan cape or chamois.

Norfolk jacket is worn for motoring, golf and yachting, with vest to match for motoring and none for the other sports; trousers to match for motoring and flannel trousers or knickers matching the coat for golf, and white flannel or linen trousers for yachting. Negligée shirt, four-in-hand tie and cap and white Oxfords are worn except for motoring, where a tan shoe is preferable.

While the Tuxedo should not be considered a substitute for full dress and is not so considered in Europe nor in Eastern cities that feel the European atmosphere, we may as well face the fact that the farther west we go the less are gentlemen inclined to wear the swallowtail coat except to evening weddings and the most formal of dinners and dances. Nine times out of ten they will appear in Tuxedos with the double-breasted white piqué waistcoat with stub ends rather than in what is absolutely correct attire. This change has been noticeable since the war, and while hostesses usually deplore the change in custom and a number of gentlemen are sure to appear in full dress, it would be foolish

not to accept as a fact that, at least west of the Alleghenies, gentlemen *do* wear white vest and Tuxedo to dances and dinners at the present time.

We see this local variation in costume in other ways also. In Boston the habit of the college boys is reflected in the costume of elderly business men, and we find them going to their offices in knickers and long stockings as if they were starting out for a round of golf or were on the Harvard campus. Yet Boston is punctilious beyond most cities in wearing full dress to dinners, dances and evening receptions. Similarly, in warmer parts of the country, we see more Palm Beach cloth suits and flannels with white shoes and socks worn to business in summer.

Except with his sports clothes, a gentleman never wears brilliant ties or hose, and his jewelry is always inconspicuous. A slender gold watch-chain or leather band for a wrist-watch; a seal or dull stone set deep and worn on the little finger, his only ring; and never is a brilliant stone used as a scarf-pin or stud. Cuff-links of dull gold and studs to match or with tiny diamonds or white enameled are correct.

Gloves are worn to a dance, reception, or when accompanying ladies to theater or opera, on the street and when serving as an usher.

At a home christening the costume is that worn to a reception; at a church christening either street costume or that worn to a reception is acceptable. For costumes worn to weddings and for mourning see chapters on these subjects.

Children should be dressed plainly in materials that are fine and soft; but wash materials and light-weight woolens are preferable to silks for small folk, and jewelry should not be given small children. Hand-work and daintiness rather than showy trimmings are the marks of correct dress for little folk.

Chapter XXXI

THE SERVANT IN THE HOUSE

IN a household where a large corps of servants is employed the housekeeper takes general supervision, managing the other women employees, and, if there is a cook, makes out the menu and submits it daily to the mistress. If a chef is employed he takes charge of the menu and marketing. The housekeeper has charge of household linens, inspects bedrooms and sees that guest-rooms are ready for their occupants, and prepares town and country houses for occupancy when notified, taking necessary servants and workmen with her when needed. She usually has her own bedroom, bath and sitting-room, where the second waitress or kitchen maid serves her meals. She is called Mrs. or Miss Jones, not by her first name.

The chef has charge of planning the menu, which is submitted to the mistress of the house for corrections each morning; he sees to marketing and cooking and generally has a woman assistant who prepares vegetables, gets out proper utensils and frequently does the cooking for the servants' table.

The butler must be imperturbable, quick to handle any mishap and able to manage the other men servants. He may be virtually the steward, buying supplies, keeping the accounts, and employing and managing all the servants. But usually his authority is more limited. In smaller establishments he announces guests, carves (if the cook does not do this), supervises table-setting and service, stands behind the chair of the hostess when not serving, and may act as valet to the master of the house. He is called by his surname: "Jones," the same being true of the chauffeur and valet, but other servants are called by their Christian names.

If a footman is employed he opens the front door and acts as general assistant to the butler, setting and clearing the table, helping serve and keeping glass and silver polished.

A utility man is generally employed to tend furnace, clear snow, wash windows and carry in wood. Even if there is a house uniform the utility man does not wear it, as he never appears before family or guests.

A valet lays out the proper clothing for his employer, sees that clothes are brushed, cleaned and pressed, packs and unpacks when traveling, and may act as courier, buying tickets and seeing to hotel accommodations. He may serve the sons in the house also and offers his services to any men guests who come unvaleted. Except when, at big dinners, he is required to serve as extra footman and wears footman's uniform, he wears a dark business suit with tie, socks and shoes of black. He is generally addressed by his surname (without prefix).

In a large household there may be parlor maids and chambermaids, the former looking after living-rooms and the latter the bedrooms and baths. The former also serve as waitresses. Where no men-servants are employed, a maid opens the doors and answers the telephone.

A ladies' maid serves her mistress as the valet does the master, and, in addition, she keeps clothing mended and may even make some of the simpler garments. She must be a skillful hairdresser and manicurist and should be able to give simple massage. She keeps the dressing-table in order and toilet silver polished. She may go with the daughters of the house to parties and wait for them in the dressing room, or, if they are duly chaperoned, she waits up to let them in, assists them in undressing and brushes their hair.

She offers her services to women guests, unpacks and

packs for them and packs for the ladies of the family when they travel.

THE SMALL, SIMPLE HOUSEHOLD

Where but one or two maids are employed the mistress must not exact too much service, but must adapt her requirements to her scale of living and assume certain household duties herself, such as planning the menu, marketing, caring for the flowers, dusting, seeing that the children pick up their possessions and keep their rooms neat.

When engaging a servant, definite understanding should be reached as to duties, just what free time is allowed, wages, dress required, extra help allowed for laundry, cleaning and similar duties, and when and where she may receive her friends.

A maid should be neatly dressed in black, white or gray, with white apron and cuffs, and her hair neatly arranged. She should answer the telephone courteously, asking whether there is any message if the person called is out, and should have pad and pencil handy for recording this; she should have a tray on which to take visitors' cards or small parcels; she should bring in mail promptly, not examining it unless she is supposed to distribute it; and she should speak to visitors only in answer to direct greeting or question. If obliged to speak without being spoken to, any household employee should begin with, "I beg your pardon"; answer, "Yes, sir," or "No, madam," if no details are added, and speak to, and of, the children of the family as "Miss" and "Master."

The employer should be unfailingly courteous and suggest rather than order work done. Neither "please" nor *"do* so-and-so" is necessary, but "will you" or "I wish you would" will serve. Children should be taught to be courteous to all household employees and may make requests but give no orders.

While some employers use the third person in writing to a servant (to have the house open after vacation, etc.), the kindlier and equally correct method is to begin with, "Dear Mary" to cook or maid or "Dear Thornton" to the butler, and to sign the note: "Very truly yours, A. N. Gregory," a lady using her initials instead of the "Alice Norton Gregory" she would sign to friends.

THE SERVANTLESS HOUSE

The hostess who does her own work and employs only occasional help will plan every detail beforehand when she entertains and will see that the temporary employee is letter-perfect in her duties. Informal dinners, planned to take the minimum of service, teas and buffet suppers or chafing-dish meals take the place of formal entertaining. Children are taught to be neat, carry their share of the work and know how to answer telephone or door-bell, and to maintain the same discipline at table that would be expected if a maid were present.

Chapter XXXII

CHILDREN'S MANNERS AND ENTERTAINMENT

GOOD manners are an essential part in a well-rounded education and a real asset throughout life. The only successful way to teach good manners, especially to a child, is by example. If he is to learn courtesy, respect for himself and others, is to converse instead of merely gossip, have good manners at table and when he meets guests in his home, he must learn all this by example.

Reverence, obedience, truthfulness, honesty, cleanliness and neatness are all essential and must be learned gradually, by concrete example. Good habits should become almost mechanical routine, so that a child answers courteously without second thought, handles his knife and fork properly and goes through the thousand and one acts of daily life correctly and easily. When a child is learning to talk he is conscious of every effort, but gradually he uses words as expressions of ideas without thought of the individual words he uses. Similarily he learns to speak and act correctly as a matter of course and without thinking twice of what he is doing. He is well-mannered because he knows no other course of conduct.

The tiny child must grasp spoon or fork in his fist, but he soon gains strength enough to hold them properly. His meat is all cut for him for a time, but when he learns to use a knife he should also learn to cut each bit as he eats it. Eating with open mouth, talking when food is in the mouth and a dozen other disagreeable habits should be corrected early, and one at a time, so that the child is not confused. Much of the learning comes by seeing parents

and older brothers and sisters conduct themselves properly.

Courtesy demands respect to older people, allowing them to precede the young folk in entering or leaving a room, rising when an older woman enters the room, keeping quiet until spoken to when strangers are present, and not rushing in to make demands on their mother when she is entertaining guests.

Carelessness of speech and vulgarity should never be permitted. A certain amount of slang will creep into the average child's speech, but when he speaks to adults he needs choose his words. There is no danger of crushing the individuality out of the American child, for he has greater freedom than the child of any other nation. His danger lies more in being permitted freedom to go in the wrong direction so that when he grows up he will have to give himself, in learning to respect the rights of others and guard against his own lapses from good manners, the discipline that should have been made by childhood training a subconscious part of his ordinary procedure.

Partly that parents may supervise the friendships their children form and weed out undesirable ones while encouraging others, the children's party is valuable. It also is a training in good manners.

Children are not formally introduced to each other. "Grace, this is Bertha Fanning," is all-sufficient. When children reach high-school age the more formal method is adopted, although a boy would introduce his friend to his mother: "Mother, this is Albert Wood," not "Mr. Wood."

PARTY INVITATIONS

Little folks may have tiny picture-decorated stationery that comes ready to fill in date and place, the words "Will you come to my party?" being engraved on the paper. Chil-

dren a little older would write little notes, and the writing of these and the necessary written answers should be done by the children themselves, no matter how poorly they write, for thus begins education in knowing what to do under certain social conditions. Only for tiny tots would mothers write to mothers in giving invitations to children's parties.

When a girl invites a boy, writing in the first person, the degree of acquaintance dictates whether she uses his first name and whether he uses hers after they are of high-school age, but in a note couched in the third person she is "Miss Alice Bayne" and he is "Mr. Thomas Warren, Jr." Children should be taught to follow the form when answering, using first or third person according to the invitation sent them.

Parents may issue the invitations formally for their children in the same way they do for a débutante, and for older children the engraved form is frequently used instead of the informal note.

The mother receives with her daughter or son and greets each child by name, and the child replies, "How do you do?" or "I am so glad to be here," and moves on to greet the young host or hostess and mingle with other guests. If it is a birthday party the guest may present a gift with birthday wishes and the recipient must voice his thanks.

Refreshments may be simple. Most children care most for ice-cream, favors and some little souvenir they can take home, and prizes won in the games they play. The little host or hostess should see that guests are taken care of, that girls have dancing partners and that strange children meet other guests.

If a child has a companion the mother does not know, she must endeavor to find out about the family and, if satisfied, may write the mother that their children are such

good friends that she hopes Tommy (or Margaret) may be permitted to come to her child's party on such a date. The mother of Tommy must reply, either saying she will be glad to let Tommy come or that she regrets that he will be unable to accept, etc.

When parents entertain, children sit at a side table or have their meal earlier or in another room. They should never be allowed to monopolize the conversation, but if they come into the room for a few minutes, they have learned to greet guests courteously, answer questions asked them, and obey unquestioningly when told to do anything, for from such training may we expect the ladies and gentlemen of the next generation.

Such a thing as "company manners" should never be tolerated in a household of well-bred people. Naturally a family tries to make a guest enjoy his visit, and the family that must practice economy will possibly serve better meals than they can ordinarily allow themselves and may entertain for their guest beyond what they would do for themselves. And they may be a bit more careful in how they word certain ideas lest the guest misinterpret their meaning. But beyond the slight changes that one would make in honoring a guest, there is no difference, especially no change in their normal behavior, and children should early learn that courtesy is an everyday habit, for the family as well as for strangers. Any little additional consideration is merely an added method of welcoming the visitor.

Chapter XXXIII

BUSINESS COURTESIES AND CUSTOMS

A WOMAN never calls on a man unless it is on a matter of business, and then it should be done in business hours and at his office. She may have an appointment or not. She sends in her name, not her visiting card, but a business woman may send in her business card. She waits her turn to be admitted to the private office, and, once there, states her errand briefly and clearly and leaves as soon as the business is done, indulging in no social chat.

If she is obliged to call on a man at his home on a business matter and is not a friend of his family, she takes some older woman or a male member of her family with her. Under no circumstances does a woman call upon a man at his club, not even on her husband or father.

A man may ask a lady into his private office, rise as she enters and (usually without shaking hands) offer her a chair, or, if he is very busy, he may come to the outer office to see her and remain standing while they talk. If a woman overstays and a man is busy, he can plead appointments and ask her to come back another time when he can talk to her. If she is in his private office, he rises and holds the door open for her when she leaves, but need not go farther unless she is a friend or relative, whom he accompanies to the outer door or elevator.

While a gentleman cannot be expected to rise every time a woman employee enters his office, he asks her to be seated if they must talk for more than a minute or two; he does say, "Good morning" when he comes in and "Good night" to his secretary; he does not use language that he would resent any man using in the presence of his wife or daughter, and he does not give way to bursts of temper. Mistakes

are talked over quietly, and if an employee cannot be made efficient he is dismissed, but it is done quietly and not in the presence of others.

While an older woman may use her judgment in the matter, it is a safe rule for a woman to refuse to mix her social and business life. If she is in a business house she should not accept luncheon and dinner invitations from her employer, as such. If he is also a friend of the family and visits at her home and there invites her to theater, she accepts as she would from any friend, but the man who does not call at her home should not be permitted to take her out socially. Of course this does not refer to the emergency when an employer and his secretary or buyer go to luncheon or dinner together to discuss some sudden turn of business, but they go to a restaurant frequented by business people and not to an exclusive social resort.

Good manners and proper dress are assets in a business office. A gentleman prefers advancing employees who not only handle their work well, but look and act the part of ladies and gentlemen, so that they will not be found wanting when they have to come into business and social contact with business visitors of importance.

A professional card is distinct from a social one. It is usually a trifle larger and has the name of the individual or firm in the center, with the address in the lower right-hand corner and the telephone number in the left-hand corner. Or the telephone number may be above and the name of the individual representative of the firm given in the left-hand corner:

Telephone: West 6500

TAFT-ALVORD COMPANY

Western Representative:
Thomas Lee Bailey

Owens Building
Chicago, Illinois

Sometimes the representative's name occupies the center of the card and the left-hand corner states: "Representing Taft-Alvord Company."

A woman usually prefixes "Miss" or "Mrs." before her name. If she has built her business reputation under her maiden name, she frequently retains that. Her business card is that of "Miss Alice Derwenter" or "Miss Alice Derwenter Ellis," although her visiting card reads: "Mrs. Thomas Green Ellis."

The business woman should be direct but not mannish in manner and, to employees, as punctiliously just and courteous as to customers.

To both men and women, good manners prove a distinct business asset, since they demand that one's emotions be kept under control and this prevents an opponent from reading one's thoughts and being sure of the next move. Good manners are also a decided factor in making customers and clients into friends, since who of us does not prefer associating with considerate, well-bred people rather than with those who are void of courtesy? The manner of a chief executive should be especially considerate, since his attitude permeates the entire organization, be it for good or bad.

Just as we have passed the days of affected manners in social life and have assumed towards others an attitude that is straightforward and considerate, so have we been adopting this same attitude in our business relations.

Wherefore it is safe to say that no person of any discrimination can longer think good manners an affectation, but must regard them, as do people of culture, as an essential part of any human being's equipment for life. Doing the right thing at the right time, in the right way and the right place, is the essence of good manners.

ALPHABETICAL INDEX

Abbreviations, 42, 70, 79.
Acceptance of invitation, 58, 72, 94, 97-98, 106; to dance, 124; house party, 134; to wedding, 163; to a formal dinner, 163.
Accessories in guest-room, 136.
Accidents, at table, 114, 119, 120.
Acknowledgment, of wedding gifts, 73-74, 155, 173-174; of messages of condolence, 76, 198-199.
Address, written forms of, 71, 78-83, 159-160; on visiting cards, 38-39, 41; forms in speech, 18-19, 78-83.
Afternoon teas, see *Teas.*
Ambassador, letters to, 82-83; how to address, 82-83; how to announce as guest, 101; introduction of, 82.
Announcement, of birth, 191; of death, 194; of marriage engagement, 153-155, 156; of broken engagement, 68, 157; of wedding, 163, 164; recalling or postponing invitation, 67; of wedding broken off, 68.
Announcing dinner, 102.
Announcing guests, 46; at dance, 127; at dinner, 101; at reception, 181; duty of butler, 274.
Answering the door, 45, 49.
Anthem, national, 14.
Apartment houses, calling in, 49.
Archbishop, letters to, 82-83; how to address, 82; how to introduce, 82.
Arm, etiquette of offering and taking, 54.
Army and navy, titles on visiting cards, 42; titles in addressing officers, 79.
Artichokes, how to eat, 118.
Asking for a dance, 128.
Asparagus, how to eat, 118.
At Home, 65, 124, 125, 148; at home, 65, 90, 163.
Automobiles, for dinner-theater party, 58-59, 215; young girls unchaperoned in, 147-148, 149; when making calls, 215; for house guests, 215-216; touring in, 216-217. See chapter on *Automobile and Carriage Courtesy,* 214-217.

Bachelor hospitality, see chapter on *The Gentleman as Host and Guest,* 141-145; bachelor dance, 131; theater party, 142.
Bachelor girl, see *Spinsters.*
Ball, use of word, 121, 123, 125.
Ballroom, decoration and music, 126.
Balls, chapter on *Small Dances and Balls,* 122-132; invitations to, 64, 125; for charity, 131-132.
Banquet, see *Dinner.*
Baptism, see *Christenings.*

Baronet, addressing, 79.
Beginning of a letter, 71.
Best man, clothes of, 171-172; duties of, 171-172, 177, 179, 180, 181, 184.
"Best society," foreign, 10; American, 10-11; and courtesy, 33.
Beverages, at afternoon teas, 84, 85, 88; at christenings, 193; at wedding receptions, 182; at dinners, 111, 112, 121; at dances, 132; at breakfast, 94.
Bishop, letters to, 82-83; how to address, 82; how to introduce, 18, 82.
Bones, management of, at table, 118.
Bowing, see chapter on *Greetings and Salutations,* 12-17; method of, 12; men bowing to other men, 12-13; to strangers, 12; to employees, 13.
Bread, how to eat, 118-119.
Breakfast, see chapter *Breakfasts, Luncheons and Suppers,* 92-96; hours for, 93; early, 94; formal, 91; wedding, 92; and the house guest, 136, 137, 138.
Bridal procession, 178-181; order of, 180-181; rehearsal, 174.
Bride, acknowledges gifts, 73-74, 155, 173-174; gifts sent to her, 155, 172-174; returns gifts, 157; calls made on, 43, 51, 188-189; pays calls, 51, 155; gifts to attendants, 166; "showers" for, 156-157; and fiancé's family, 153, 155, 174; chooses attendants, 163, 168; clothes for, 166-167; reception for, 155, 181-183; as hostess, 188-190; at wedding breakfast, 93; never is congratulated, 154. See also chapters *Before the Wedding,* 158-175; *The Wedding,* 176-187; *After the Wedding,* 188-190.
Bride's new home, 188-190.
Bride's parents, 153, 154, 157, 158, 161, 177, 178, 181, 183.
Bride's table, 182-183.
Bridegroom, calls with fiancée, 155; gifts to bride, 155, 167, 170; gifts to attendants, 170; "showers" for, 156-157; chooses attendants, 165; clothes of, 170-171; makes list of wedding guests, 158; at wedding breakfast, 93, 182; at church wedding, 177; duties of, 155-156, 169-171.
Bridegroom's parents, 154, 157, 158, 177, 178, 181, 183-184.
Bridesmaids, duties of, 168-169; dress, 168; in mourning, 187; at wedding breakfast, 43; call on bride's mother, 43. See also chapter on *The Wedding,* 176-187.
Bridge breakfast, 194.
Buffet, at afternoon teas, 87-88; at breakfasts, 94; at wedding reception, 182.
Business courtesies and customs, chapter on, 242-244.
Business letters, 70, 72, 76.

Business women, 149-150, 242-244.
Butler, 95, 101, 103, 127, 139, 274.
Butter, serving of, 111, 119.

Cabinet member, letter to, 80-81; how to address, 80; how to introduce, 19, 80.
Calls, see chapter on *Cards and Visits,* 37-52; in New York, 9; etiquette of, 42-49; in the small town, 44; hours for, 45, 144; "not at home," 47; condolence, 48; by débutante, 146; with letter of introduction, 28, 29; on house guest, 49, 138; in servantless houses, 49; in apartment houses, 49; in hotels, 49; after a dance, 51, 130; in box at opera, 59-60; on pastor, 61; on invalids, 155; on bride's mother, 169; on bride, 188.
Canon, how to introduce, 18.
Cardinal, letter to, 82-83; how to address, 82; introduction to, 18, 82.
Cards and card parties, invitation to, 66, 91; bridge breakfast, 94; stag, 91; at a dance, 126; etiquette at, 91; dress at, 91.
Cards (visiting), see chapter on *Cards and Visits,* 37-52; as introduction, 28; for informal invitations, 66-67, 91; left for hostess of house guest, 138; for change of address, 52; bent corners on, 52; mourning, 52, 198; condolence, 175; business, 150, 243-244; left after a dance, 130; used as dance invitations, 66-67, 125; sent with flowers to funeral, 195; sent with flowers to a lady, 143; left by gentleman, 41, 42, 143, 144.
Cards of address, 164.
Cards of admission, to church wedding, 161; to pew, 161; to train, 164.
Carving at table, 120.
Caudle, 193.
Chairs at dinner, 102; at a tea, 85, 89; at a musicale, 90; at a reception, 88.
Chaperon, in the South, 9; at a theater party, 57; at a dance, 127, 130; of motherless girl, 149, 150; when traveling, 201; at bachelor entertainments, 141-142, 151; maid as chaperon, 147-148. See chapter on *Spinsters and Chaperons,* 146-151.
Charity, committee work, 62; dances for, 131-132.
Cheese, how to eat, 118.
Chef, 234.
Children, chapter on *Children's Manners and Entertainments,* 238-241; calling cards of, 40, 42; training of, 146; speech of, 239; courtesy to household employees, 236; manner of address by employees, 236; manners at table, 238; party invi-

tations, 239; introducing, 239, 240, 241; appropriate clothing, 233.
Christenings, chapter on, 191-193.
Church, clothes at, 229, 230; etiquette at, 55, 60-62; christening at, 191-192; wedding at, 162, 176-181; funerals, 195-196.
Cigar, see *Smoking.*
Clergyman, letter to, 82-83; visiting card of, 42; how to introduce, 18, 82-83; wedding fee of, 169; how to address, 18, 82; at wedding breakfast, 93; asked to say grace, 116; at christening, 192-193.
Clothes, at an afternoon tea, 87, 88; for a débutante, 87; at a christening, 192-193; at a house party, 137, 138, 140; at dinner, 144, 100; at a funeral, 195, 197-198; when traveling, 200; on a steamer, 210; when motoring, 216; guests at a wedding, 185-186; the bride, 166-167, 183; the bride's attendants, 168, 187; the bridegroom, 170-171; the best man and ushers, 170-171, 183; of servants, 134-136, 236. See also chapter on *Dress for Various Occasions,* 228-233.
Clubs, calling at a man's, 242. See chapter on *Clubs and their Customs,* 222-224.
Color scheme on dinner table, 110.
Condolence, cards of, 43, 75-76; visits of, 48; acknowledging cards of, 198-199.
Congressman, letter to, 80-81; how to address, 80; how to introduce, 80.
Consul, letter to, 80-81; how to address, 80; how to introduce, 80.
Conversation, chapter on, 30-36; training in, 30; don'ts for, 31, 36; monopolizing, 31; with employees, 32-33; modulated voice in, 33; good English in, 35; when calling, 51; at dinner, 102-103, 116; with persons of title, 78-83.
Conveyances, 86, 125, 132, 135; at wedding, 165, 169, 177-178. See also *Automobiles* and chapter on *Automobile and Carriage Courtesy,* 214.
Cook, 106, 237.
Corn on the cob, how to eat, 118.
Correspondence, see chapter on *Notes and Letters,* 69-77.
Country clubs, 148, 224.
Country house, stationery, 71; bachelor entertainments at, 142. See also chapter on *The Hostess, the Guest and Hospitality,* 133-140.
Courtesy, in public, 9, 12, 13, 16; at home, 116, 238-239; in restaurants, 15; on shipboard, 152-157. See also *Politeness to employees.*
Crest, 71.
Cut direct, 14-15.

Dance and supper clubs, 131.
Dances, lists for, 125; introductions at, 25, 128-129; calls after, 51; invitations to, 64, 66, 123-124; tea dance, 86-88, 130; for débutante, 125; after wedding, 186; cutting in at, 128; hours for, 125; public and subscription, 130-132; young people's, 130; bachelor, 131; patronesses, 131; supper and breakfast after, 132. See chapter on *Small Dances and Balls,* 122-132.
Date, on notes, 70; on wedding announcements, 163.
Dean, how to introduce, 18.
Death, notice of, 193-194.
Débutante, dress of, 87, 127, 147, 229; when unchaperoned, 148; chaperonage of, 141-142, 147-148; dance for, 125; at a dance, 127; visiting cards of, 40-41. See also chapter on *Spinsters and Chaperons,* 146-151.
Decoration of table, see under special subject.
Dinner, announcement of guests at, 100-101; bachelor's, 142; clothes for, 100, 106-108; introductions at, 26, 100, 102-103, 107; invitations to, 64, 97-98, 105-106; seating at, 93, 95, 96, 100, 101, 102, 107; taking in to, 100-102; filling in at, 98; before a dance, 105; for bridesmaids and ushers, 175; dinner-dance, 99; promptness at, 99; formal calls after, 43; menu at, 97, 106, 109; hour for, 99; late guests at, 101-102; servants needed at, 103; in country, 107; on steamer, 210; when motoring, 216. See also chapters on *Dinners: Formal and Informal,* 97-108; *Table Setting and Service,* 109-115; *Manners at Table,* 116-121.
Dinner coat, 100.
Divorced woman, visiting cards of, 39.
Doctor, services of, at house party, 138; on steamer, 211; introduction of, 18.
Don'ts, in introductions, 20; in conversation, 31, 36; in letter-writing, 76-77; at table, 116-119; for gentlemen, 143; at the telephone, 220; for club members and guests, 222-223.
Door-men, 86, 103.
Dress, chapter on, 222-224. See also *Clothes.*
Drinks, see *Beverages.*
Duke (and duchess), how to address, 78, 79; how to introduce, 19; titles of children of, 78.

Earl, how to address, and introduce, 78-79.
Early training in manners, chapter on, 238-241.
Eating different foods, 117-119.
Education and manners, viii, 10; and conversation, 30, 35-36.

Employees in household, 234-237; bowing to, 13; giving orders to, 32-33. See also *Servants.*
Engaged couples, see chapter on *Courtship and Engagements,* 152-157.
Engagement ring, 156, 164, 167.
Engagements, marriage, announcement of, 153-154, 156; European customs, 153; reception after, 155; broken, 157. See chapter on *Courtship and Engagements,* 152-157.
English service at dinner, 109.
Engraving, type-forms for cards and invitations, 38, 162.
Envelopes, 72, 73, 159.
Etiquette, meaning of, 9; historic basis for, 9; local variations in, 9, 10; for engaged couples, 155-156.
Evening clothes, see chapter on *Dress for Various Occasions,* 228-233.
Expenses, funeral, 194, 195; traveling, 201-204, 211, 212; on automobile tour, 216; wedding, 165-166, 169-170.
Ex-President of the United States, how to introduce, 18-19.

Fee, for clergyman, at wedding, 169; at christening, 193; at funeral, 196.
Fiancée, see chapter on *Courtship and Engagements,* 152-157.
Finger-bowls, 114-115, 118, 120.
Fish, how to eat, 118.
Flag courtesy, chapter on, 225-227; removing hat, 14, 225.
Flower girls, 169, 180, 181.
Flowers, for débutante, 87; at funerals, 194-195, 196-197; for the table, 87, 110; at a wedding, 165, 166, 169-170; at luncheon or breakfast, 95; for hostess-chaperon, 141.
Food, at an afternoon tea, 84, 88, 90; at card parties, 91; for dinner, 97, 106, 109; at christening party, 193; for wedding, 182-183, 92-93, 109; for luncheon, 95-96; for breakfast, 92-93, 94.
Footmen, house, 235.
Foreign words on menu, 204-209.
Foreigners, how to address, 78, 79, 98-99.
Fork, 111, 116, 117.
Fruit, how to eat, 119; as table decoration, 119.
Funerals, removing hat at, 14; flag at military, 227; chapter on, 194-199.

Games, introduction of partners at, 26. See also *Cards and card parties.*
Gentleman, the, see chapter on *The Gentleman as Host and Guest,* 141-145; greetings of, 12-14, 16; and employees, 13, 32-33; and his family, 13; cutting never done by, 14-15; rises when ladies enter room, 15, 143; introduction of, 18, 21, 22; and letter of introduc-

tion, 28; calling card of, 41-42, 43, 144; calls, 48-49, 51, 130, 144, 167; use of title, 42, 78-83; at opera, 59-60; at a tea, 85-86; at a luncheon, 92, 95; at a card party, 89; at a breakfast, 91, 92, 96; at a stag party, 91; at a dinner, 100-101, 107, 144; at a dance, 25, 126, 127, 131-132; bachelor dance, 131; tips at house party, 138-139; and business courtesy, 220, 242; correspondence, 70. See also *Bridegroom, Best man,* etc.

Gifts, to bride by bridegroom, 155, 166, 170; to bride from friends, 172-174; to bridesmaids, 166; to ushers and best man, 170; acknowledgment of, 75, 173-174; accepting by young girl, 149, 152.

Girls, see *Young girl.*

Gloves, when to wear, 230, 231, 233; when to remove, 16, 86, 87, 90, 91, 179; at luncheon, 95; at dinner, 100; for doorman, 103; worn by bride, 167; worn by bridegroom and ushers, 170, 171, 176; worn by pallbearers, 195.

Godparents, 191-193.

Governor, letter to, 80-81; how to address, 80; how to introduce, 19; how to announce, 101.

Greetings and salutations, chapter on, 12-17.

Guests, at teas, 85-89; at theater, 58-59; at dinner, 98-104; at a dance, 125, 128-129, 130; when late at dinner, 101-102; of honor, 65, 88, 102, 104; in a home, 105, 137-138; entertaining friends, 138; tips by, 138-139. See also chapter on *The Hostess, the Guest and Hospitality,* 133-140.

Guests, distinguished, 18-19.

Handwriting, 70.

Hat, lifting of, 12, 13, 14, 16; removal of by gentleman, 12, 14, 86, 195; at a tea, 88-90; at a card party, 91; at a wedding, 176, 185.

Home, manners at, 241.

Honorable, title of, 79.

Host, bachelor as, payment of restaurant checks by, 204; at breakfast, 96; at dinner, 101-102, 105; at theater, 55-56. See chapter on *The Gentleman as Host and Guest,* 141-145.

Hostess, the, shaking hands, 16; introducing guest, 21-22, 26; introducing daughter, 20-23; receiving guests, 47-48; at a stag party, 91; at dinner, 98-102, 106; at a tea, 84-90; at a breakfast, 93-95; at a dance, 126-127, 129; served first at dinner, 112; at theater or opera, 57-59; as chaperon, 141-142. See chapter on *The Hostess, the Guest and Hospitality,* 133-140.

Hotels, making calls in, 49;

guests in, 202-204, 211-212; weddings in, 186.
House party, introductions at, 26; invitations to, 133-134; time limits for, 134-135; meeting guests invited to, 215-216; bachelor's, 142.
Housekeeper, 234.
Housemaids, 235-236.
Husband and wife, 34, 41, 98, 124, 142, 202-203.

Introductions, chapter on, 18-29; of gentlemen to ladies, 12; of ladies, 19, 20; of ladies to gentlemen, 18; avoidance of, 24; greetings at, 17; forms of, 19-20; at a dance, 25, 128-129; at tea dances, 87, 89; to group, 22; of partners at games, 26; at dinner, 26; at a house party, 26; at opera, 26; at a reception, 26; business, 26; when traveling, 201, 210; of guests of honor, 26; letters of, 27-29, 44; of titled personages, 18, 19, 80, 82; self, 23, 101; partial, 26; undesired, 24.
Invitations, to theater and dance, 57; to a wedding, 63, 159-164; to wedding breakfast, 93; to formal dinner, 64, 97-98; to teas, 84, 86, 88; to a dance, 64, 123-124, 132; to a ball, 132; to an informal dinner, 105-106; to house guest, 133-134, 140; by bachelor, 142-143; to a christening, 191; to children's parties, 239-241; to wedding anniversaries, 187; utility card for, 63, 97, 123; recalling, 67, 68, 187; postponing, 67; reply to, 67, 91, 106. See chapter on *Invitations and Announcements,* 63-68.

Jewelry, of mourners, 198; of débutante, 229; of a gentleman, 231, 233; of bride, 167; at a dance, dinner or opera, 229.
Judge, how to introduce a, 18-19.
Justice of Supreme Court, letter to, 80-81; how to address, 80; how to introduce, 18-19.

King, see *Royalty.*
Knife, 110-111, 116, 117-118.

Lady, the, introducing to gentleman, 18, 19; and employees, 13, 32-33.
Lady's maid, 235.
Leave-taking, 21; after dinner, 194-105; at bachelor entertainment, 141, 142; after introduction, 21, 22; after a dance, 127, 129.
Letters, see chapter on *Notes and Letters,* 69-77; country house, 71; of introduction, 27-29, 44.
Living alone, by young girls or women, 150.
Local customs, 9.
Luncheon, see chapter on *Breakfasts, Luncheons and Suppers,* 92-96; as announcement party, 154.

Mah-jongg (same as card parties), 66, 91.
Maid (or matron) of honor, asked to serve, 164; duties of, 168, 169, 179; dress of, 168.
Manners, definition of, 9; changes in, vii; early training in, 238-241; an asset in business, 145; of young people, 146-147. See also under specific subject: *Dinners, Dances,* etc.
Marquis, addressing, 78; sons and daughters of a, 78-79.
Mayor, letter to, 80-81; how to address, 80; how to introduce, 19, 101.
Men's clothes, see *Clothes;* see also chapter, *Dress for Various Occasions,* 228-233.
Menus, 111, 185, 204-209.
Minister plenipotentiary, see *Ambassador.*
Monograms, 71.
Motion picture houses, manners while in, 56-57.
Motors, see *Automobiles; Travel.*
Mourning, cards, 52, 198-199; clothes and customs, 197-198; and weddings, 187; stationery, 198.
Music, at a funeral, 165; at a wedding, 165; at a wedding reception, 182; at a dance, 126.
Musicales, 90, 94, 99.

Napkins, 111, 120.
Newcomer in town, 44.
"Not at home," 47.
Note paper, 70.
Notes, chapter on, 69-77; address on, 70; date on, 70; ink used on, 71; crest and monogram on, 71; of thanks, 67, 73-74, 139; in third person, 72; of condolence, 76, 198; acknowledgment of, 198-199; announcing engagement, 154-155; acknowledging congratulations and gifts, 73-74, 155, 173-174; acknowledging formal invitation, 162; to servants, 237.

Opera, manners at, 55-57, 59-60; invitation to, 57; seating in box, 59; visiting in box, 59-60.

P. p. c. card, 52.
Packages, carrying of, 55, 143.
Pages, at wedding, 169, 180-181.
Pallbearers, 194-196.
Parish work, 61-62.
Parties, children's, see chapter on *Children's Manners and Entertainments,* 238-241; see also under specific subject: *House parties, Automobiles,* etc.
Pew cards, 161.
Place cards, 103, 111.
Plates, see chapter on *Table Setting and Service,* 109-115.
Politeness to employees, 60, 212, 236, 242-243.
Pope, letters to the, 82-83; how to address, 82; introduction to, 82.
Postponing wedding, 187.
Poultry, how to eat, 118.

Prayer-book, carried by bride, 167.
Presentation at court, 18, 78.
President of United States, introduction to, 18, 80; announcing, 101; letter to, 80-81; in speaking to, 80.
Priest, introducing, 18; addressing, 82; letter to, 82-83.
Prizes at card party, 91.
Public places, see chapter *In Public Places,* 53-62; see also *Restaurants, Shopping,* etc.

Rabbi, addressing, 82; letter to, 82-83; introducing, 82.
Rank, persons of, how to address, 80-84; announcing, 18-19.
Receptions, invitation to, 65, 66; guest of honor at, 26, 67; for bride, 155; for débutante, 87; wedding, 26, 52, 181-182; christening, 192; dress at, 87. See also chapter *Teas and Other Afternoon Entertainments,* 84-91.
Registering at a hotel, 202-203.
Regret, notes of, to theater invitation, 58; to wedding breakfast, 93; to wedding, 163; to a dinner, 98; to a house party, 134.
Restaurant, etiquette in a, 203-204; tips in a, 203-204; greeting friends in a, 15; the débutante in a, 148.
Riding clothes, 230.
Ring, engagement, 156, 164, 167; wedding, of widow, 167; extra at wedding, 172.
Ring-bearer, 180-181.
Rising when ladies enter room, 15.
Royalty, how to address, 79; presentation to, 18.
Russian service at dinner, 109.

Salad, how to eat, 117.
Salutations, chapter on *Greetings and Salutations,* 12-17.
Salutes, 12.
Seating at dinner table, 93, 95, 96, 100, 101, 102, 107.
Second marriage, 167, 170.
Self-introductions, 23, 101.
Senator, letters to, 80-81; how to address, 80-81; introduction of, 81.
Servantless house, the, 237; calling at, 49; teas in, 85; hostess and guest in the, 133.
Servants, chapter on *The Servant in the House,* 234-237; at teas, 84, 85, 86, 88, 90; at formal dinner, 99, 102-105; at wedding breakfast, 93; at house party, 137, 144; manners of, to visitors, 45-47.
Serving coffee, 84, 90, 96, 104, 111, 116; see also *Teas, Dinners,* etc.
Serving dinner, etc., see chapter on *Table Setting and Service,* 109-115.
Shaking hands, 16-17.
Shopping courtesy, 60.
"Showers," 156-157.
Slang, 35-36.
Sleeping-car, 200-202.

Smoking, when greeting friends, 12; in public places, 55; after dinner, 104, 115; by ladies, 104; at a woman's club, 223.
Society, definition of, 10.
Speech, habits of, 30, 35, 239.
Spinsters, chapter on *Spinsters and Chaperons,* 146-151; announcing own marriage, 164. See also *Débutantes, Young girls.*
Spoon, use of, 111, 117-118.
Stag dinner, 91.
Stamps, 73.
Stand-up luncheons and breakfasts, see *Buffet.*
Steamer etiquette, 210-211.
Strangers, at afternoon tea, 87; cards left for, 48, 90; calls on, 42, 44; asking invitations for, 129; cutting in by, 128.
Street, manners while on, 13, 53, 54, 55.
Street-car, courtesy in a, 13, 54-55; talking in, 53.
Subjects to be avoided in conversation, 34.
Supper, at a dance, 129, 132.

Table, dinner, 109-115; decoration of, 110; luncheon, 95-96; tea, 84, 85, 88; linens, 110; wedding breakfast, 92-93; manners at, chapter on, 116-121.
Table setting and service, 108-115.
Talk, see chapter on *Conversation,* 30-36.
Teas, chapter on, 84-91; invitations to, 63, 65; sending one's card to, 52; studio teas, 142; tea dances, see *Dances.*
Telephone, during meals, 104; invitations by, 105, 140, 133; use by guest, 138-139; chapter on the, 218-221.
Thanks, letters and notes of, 73-74, 155, 174, 198-199.
Theater, entering, 55; manners in, 55-57; preferred seats in, 57; chaperoning at, 57; invitations to, 57.
Tips, at a club, 223-224; on a train, 201-202; porters, 201; on a steamer, 210-211; cloak room, 108, 125; in a hotel, 203; in a restaurant, 203-204; to household servants, 138-139.
Titled foreigners, 19, 78-79.
Titles, 18-19, 80-83, 72-73.
Toasts, 154, 193.
Training of children, chapter on, 238-241.
Traveling, 206-213; abroad, 211-213; by automobile, 216-217.
Tuxedo, 100, 144, 171, 210, 232-233.
Typewritten letters, 70.

Ushers, at a wedding, 93, 171-172, 176-181; at a funeral, 195.

Valet, 234-235; brought by guest, 137.
Vegetables, how to eat, 117.
Vice-President of United States,

letter to, 80-81; how to address, 80; how to announce as guest, 101; how to introduce, 18, 80.
Visits, chapter on *Cards and Visits,* 37-52. See also *Calls, Condolence, Opera.*

Waitress, see chapter on *Table Setting and Service,* 109-115.
Wedding anniversaries, 187.
Wedding journeys, 170, 171, 183-184, 188.
Weddings, chapters on, 158-175, 176-187, 188-190; recalling wedding invitations, 68.
Week-end invitations, 135, 140.
Widow, calling card of, 39, 40; mourning clothes of, 197-198; as dinner hostess, 102; as dance hostess, 124; wedding invitations of, 161, 164; wedding ring of, 167; wedding dress of, 167.
Widower, etiquette for a, 144, 170; mourning clothes of, 198.
Women's clubs, 222-224.
Words and phrases, to avoid, 35-36; slang, 35; foreign, on a menu, 204-209.
Writing paper, 70.

Yachting party, 141-142.
Young girl, living alone, 150; and introductions, 17, 20, 24; calling cards of, 39, 40; as head of father's house, 51, 149; at theater party, 58-59; correspondence with men, 77; at house party, 134; motoring, 147, 149; at bachelor entertainments, 141-142; traveling, 149; acceptance of gifts, 149, 152; at a club, 223-224; and business calls, 242. See also *Chaperons; Débutantes; Business women.*
Young men, see *Gentleman.*